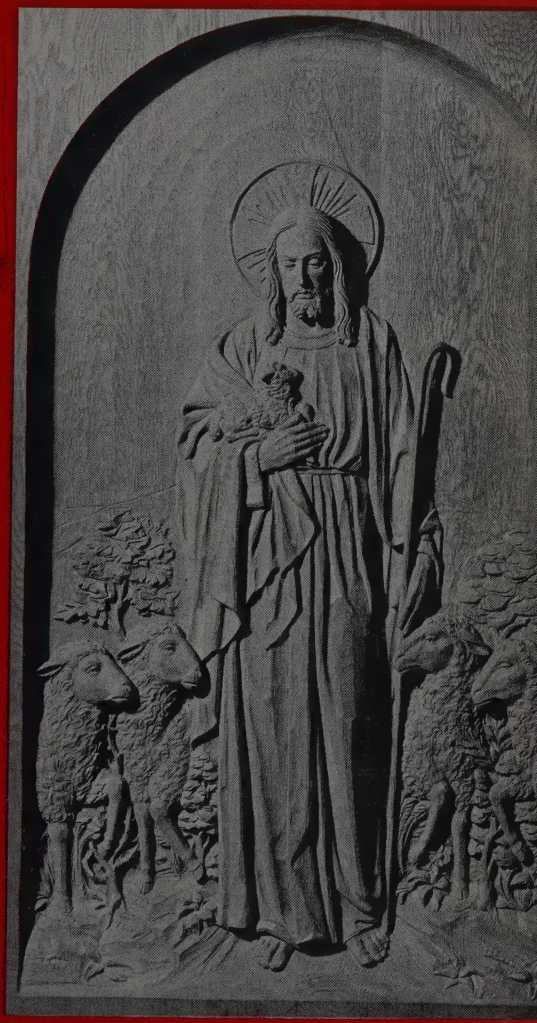
The LUTHERAN



Vol. 43, No. 42

JULY 19, 1961

God's Name

JOHNNY HAD always enjoyed the nursery class, but when he started in the regular Sunday school classes at the age of four, he was extra proud and happy. The first evening after he had attended the "big Sunday school" he started his bedtime prayer, "Dear Howard."

HIS FATHER and I were completely bewildered. "Honey, why did you call God 'Howard'?" I asked.

"That's what we learned in Sunday school," he explained cheerfully. "God's first name."

He was too serious to be fibbing or playing a prank, so I probed carefully. "You must have misunderstood," I said. "God's name isn't Howard."

HIS EYES filled with tears. "But that's what the teacher said, Mommy. She taught us a prayer to say to God and it started out, 'Our Father, who art in heaven, Howard is Thy name,' "

The most beautiful prayers and messages can be so easily misunderstood! How slowly and carefully we must teach, whether we are dealing with children or grown-ups.

—MARY LOUISE KITSEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● YOUNGEST MEMBER of the United Lutheran family of synods is the Caribbean. Until nine years ago our congregations in Puerto Rico and the Virgin Islands were wards of the Board of American Missions. They have done well under their own direction, according to Dr. Merle Franke who was for six years a pastor there and recently visited after a seven-year absence. In "Caribbean Synod comes of age" he describes what he saw.

● CAN A WOMAN do too much church work? Probably some do. They are the sort of people who never want to stay at home with routine household chores, but rush around busily elsewhere. Mrs. Dean describes "Nora" as one of this sort ("Nora has no time"), and gives women a mild warning that they must keep things in the right proportion.

● WHAT IS the Jewish idea of Christ after 19 centuries? Some Jewish writers come close to Jesus, but few make the forthright decision to become Christians. We have great responsibility to bring our Jewish brothers into the household of faith, and this can be done only in loving concern. Prof. Marshall, an Old Testament scholar at the Maywood Seminary, investigates this question in "Whom say ye that I am?"

● THE MELTON FAMILY is having a fine summer ("Five make a family"), especially Karen who is dreaming about going to college in September. If you've followed this family since Karen was a small girl when Mrs. Margaret Irvin invented the Meltons 10 years ago this month, you realize how time flies. In 1959 Mrs. Irvin gave up the Meltons, and Lucille Hein, a free-lance writer living on Staten Island, took over. The story will end on Dec. 19, 1962, when *The Lutheran* is merged into a new church magazine.

THE CHURCH IN THE NEWS

Fry barred in Greifswald

No American clergyman had preached in an East German church since Germany was cut in two, but in May Dr. Franklin Clark Fry was invited, with the consent of the East German government, to preach at historic Greifswald Cathedral. This month the Communists reversed themselves and cancelled the permission. They told Bishop Friedrich-Wilhelm Krummacher of Pomerania who had extended the invitation that Dr. Fry would not be allowed to speak because an East German newspaperman had been denied permission in 1957 to cover the Lutheran World Federation Assembly in Minneapolis (at a time at which Dr. Fry was not LWF president). Real reason might have been to tighten restrictions on church life just before the German *Kirchentag* opens in West Berlin July 19.

Dr. Fry, president of the United Lutheran Church and of the Lutheran World Federation, was scheduled to preach at Greifswald on July 6 on his way back from Warsaw, Poland, where he had presided over a meeting of the LWF's executive committee. He had previously been in Switzerland to chair an international council on migration under World Council of Churches auspices and a meeting of the World Council's executive committee.

Harmony in Poland

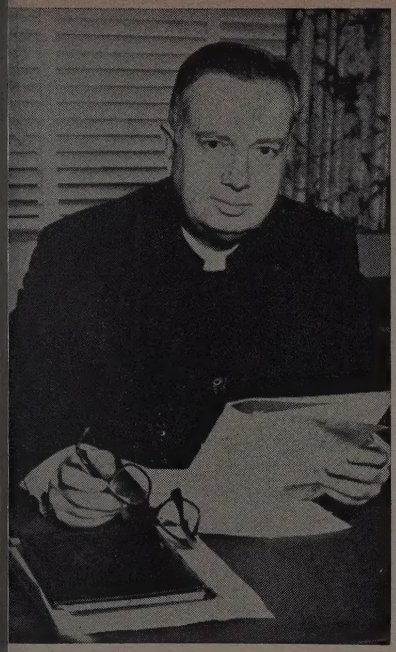
The meeting in Warsaw, where one Indian and four African Lutheran churches were approved for LWF membership, went smoothly, Dr. Fry said. The executive committee made plans for the 1963 LWF assembly (July 30-Aug. 11) to be held in Helsinki, Finland, under the theme "Christ Today." It also issued an appeal to people on both sides of the Iron Curtain to promote peace and better relations among all countries.

There was no interference from Communist authorities. Committee members traveled by bus through part of Poland, visited Cracow and the former Auschwitz concentration camp, now a stark reminder of Nazi atrocities. Dr. Fry preached in English to a congregation of over 2,000 in Wisla's Lutheran church with Polish Bishop Andrew Wantula supplying the translation.

It was, said Dr. Fry, an impressive crowd, mainly because it presented a cross-section of the population, "young, middle-aged and old, men and women in equal proportions."

Tension in Berlin

There would be a big crowd in Berlin for the 10th all-German rally of the Evangelical Church in Germany this week, but some important people would stay away. The last *Kirchentag* in Munich drew 500,000. This year's rally (July 19-23) was planned to be held in both parts of divided Berlin. But Communists objected to meetings in the eastern part of the city. They offered Leipzig, deep in Communist territory, as alternate location but when they announced that some important church leaders, including Bishop Otto Dibelius of Berlin, would



DR. FRANKLIN CLARK FRY
A canceled sermon

ot be allowed to come, the offer was ejected.

Just how many would be able to attend ie meetings in West Berlin was not clear. ommunists made it plain that they ouldn't make it easy for East Germans o cross into the western sector and there as speculation that they might interfere ith free travel to surrounded Berlin by arring church leaders from the West ho were coming by car or train. They efused a West German request to let ecial trains of *Kirchentag* participants in through the Soviet Zone, seized bill-oards and posters advertising *Kirchentag* vents in East Berlin.

Just a few days before the rally began, ritz Flint, deputy secretary of state for eligious affairs in the East German government, told pastors of Mecklenburg, Pomerania and Berlin-Brandenburg, "Participation in the Berlin *Kirchentag* is *verboten.*"

Some prominent churchmen in East and West announced they would not come. Among them were President Martin Niemoeller of the Evangelical Church of Hesse-Nassau, East German Bishop Moritz Mitzenheim of Thuringia, and West Berlin theologian Helmut Gollwitzer who charged that the rally "would be inevitably drawn into the whirlpool of politics." Archbishop Jan Kiivit of the Lutheran Church of Estonia and Russian Orthodox Archbishop Joann Wendland who resides in East Berlin also said they would stay away.

Meanwhile technicians of the German radio and TV networks were installing microphones and cameras in Berlin churches and meeting places, including the huge Olympia Stadium, to bring to all of Germany the widest possible coverage of the events, from an opening service with sermon by Bishop Dibelius, to the concluding mass rally at the stadium.

United Church of Christ is born

"People are different and need different approaches to Christ, but not so many," Dr. Ben M. Herbster said in Philadelphia this month. "If churches can't walk together, how can Christianity survive?"

The question came from the new president of a new denomination. Dr. Herbster, an Evangelical and Reformed pastor of Norwood, Ohio, had just been elected president of the United Church of Christ, a two-million-member denomination formed by the merger of the Evangelical and Reformed and Congregational Christian Churches. The body declared its constitution in force at an Independence Day session climaxing 17

NEW PRESIDENT AND PREDECESSORS: Dr. Ben Herbster (left) and former UCC co-presidents Dr. James E. Wagner (E. & R.) and Dr. Fred E. Hoskins (Congregational) standing

years of conversation between leaders and agencies of both churches and putting an end to 12 years of litigation by Congregationalist opponents seeking to prevent the union.

The five-day United Church synod in Philadelphia was preceded by separate sessions of the Congregational general council and the Evangelical and Reformed general synod which took final actions to transfer principal functions to the United Church. Among them was fusion of foreign mission boards into a Board for World Ministries and of home mission boards into a joint Board for Homeland Ministries.

The new denomination represents the first union in the United States of churches with different nationality backgrounds and types of government. The E. & R. Church is of German origin with a synodical structure. The Congregational Churches are of English and Puritan descent and proud of their congregational autonomy.

Just before adjourning, the new denomination gave a further boost to union trends in American Protestantism. It invited the 1.8 million-member International Convention of Christian Churches (Disciples of Christ) to join it in the merger. The Disciples, said Dr. William Jackson Jarman, a leader of the denomination, would begin discussions with UCC representatives in September.

Missouri to talk fellowship

Perhaps some day pastors of the Lutheran Church—Missouri Synod and the American Lutheran Church will be able to exchange pulpits, and their members might take communion in each other's churches if discussions scheduled to get underway next year between the ALC and Missouri are successful.

Conversations "looking toward pulpit and altar fellowship" would begin "early in 1962," Dr. Frederick A. Schiotz, ALC president, announced in Minneapolis. Dr. Schiotz also reported that an ALC committee is making a historical study of pulpit and altar fellowship "in anticipation of discussions with the Lutheran Church in America when it comes into being."

Meanwhile the tiny (11,000-member) National Evangelical Lutheran Church of Norwegian origin voted by a two-thirds majority to merge with the Missouri Synod with which it had been in altar and pulpit fellowship since 1923. Merger would take effect in two years if Missouri agrees to NELC conditions and if there is no protest within six months from more than one-third of the NELC's 66 congregations.

Hit the victims

A hotel on Chicago's South Side went up in flames last week, and 80 men, women and children were homeless. They were Negroes.

Pastor Albert H. Christien of Holy Cross Lutheran (Missouri Synod) Church offered hospitality to the victims. "My husband and I offered our church to these poor people so they could get a meal and have a place to sleep," Mrs. Christien explained.

Teenagers in the white neighborhood, a few blocks from the home of Chicago Mayor Richard Daley, didn't like the idea. They entered the church and threatened to smash windows, deface the newly decorated interior, and blow up the building if the Negroes stayed. The Red Cross evacuated the fire victims for the second time, to the accompaniment of jeers and taunts from the mob, to a church in a Negro neighborhood.

The Missouri Synod's Northern Illinois District commended the church and its pastor and said, "We insist on our right to offer Christian love to all men in every circumstance of life."

Mayor Daley's Commission on Human Relations "deplored" the incident. Chicago Police Superintendent Orlando W. Wilson ordered an inquiry into police conduct after charges were made that police looked on while the crowd threatened the Negroes. Police said the crowd was orderly and no arrests were made.

Death penalty stays

No person was executed in Pennsylvania this year as legislators in Harrisburg's House of Representatives argued whether to abolish capital punishment. Numerous Protestant groups hoped the death penalty would go while Roman Catholics were generally on the other side of the argument. Presbyterians and Episcopalians and others had come out in favor of abolition.

The legislators didn't see it that way. An overwhelming vote (173-32) defeated the move to do away with the electric chair. Earlier this year a House Judiciary Committee killed Gov. Michael DiSalle's bill to abolish the death penalty in Ohio.

School aid bill needs help

Protestants must get busy to help boost the federal aid to education bill over the hurdle of Roman Catholic opposition and defeat efforts to make government funds available to parochial schools. The warning came from two top officials of the National Council of Churches. Director Dean M. Kelley of the council's Department of Religious Liberty and Executive Secretary Gerald E. Knoff of the NCC's Division of Christian Education called for a "massive surge of concern at the grass roots" at a time at which "vital decisions are being made in Congress which may change the whole pattern of church-state relations in America."

In a letter to 500 Protestant bishops and church executives they said that "Roman Catholic interests are jeopardizing the federal aid bill to public schools . . . While we recognize their right to work as citizens for their interests it is important for non-Catholics to work with equal diligence for what they consider best for the country and for all the churches."

President Kennedy's three-billion-dollar federal aid to education bill ran into trouble when Roman Catholics demanded inclusion of parochial schools in the measure. When administration leaders claimed that this would violate the constitution Roman Catholic spokesmen in Congress proposed an extension of the National Defense Education Act providing $375 million in long-term loans to subsidize

instruction in subjects of national interest in private and church-related schools.

Who wants the loans?

The National Council of Churches has gone on record as opposing the bill, currently bottled up in the House Rules Committee where Chairman Howard Smith (D.-Va.) was in no hurry to act. But even Roman Catholics had second thoughts about the measure. Monsignor Frederick Hochwalt, top spokesman for the church in school affairs, said it was the principle of having federal loans made available to schools rather than actual use of the money that was of concern to the Roman church.

The executive secretary of the National Catholic Educational Association and director of the department of education in the National Catholic Welfare Conference said loans now available to parochial schools under the National Defense Education Act "were not attractive to our people." NDEA loans to non-public schools can now be granted for ten-year terms to purchase equipment to teach science, mathematics and foreign languages and complete minor remodeling jobs. Only 10 per cent of the $14 million available to private and parochial schools during the last two years was actually lent out.

The extension bill carries a slightly lower interest rate, extends the term of repayment from ten to 40 years, and would include construction of classrooms, gymnasiums and cafeterias among the projects for which loans can be requested. This liberalization would prove attractive to many parochial schools, but, said Msgr. Hochwalt, Roman Catholic leaders in "conservative sections of the country" would be reluctant to turn to the government for help in any way.

Meanwhile a legal memorandum from the general counsel of the Departmen of Health, Welfare and Education sai the extension bill would not violate th Constitution.

Caution on Peace Corps

Church groups may not be all of on mind whether and to which degree the ought to participate in Peace Corps pro ects but they have a sincere desire t help them succeed, Dr. Robert E. Va Deusen told the Senate Foreign Relation Committee this month. He was testifyin on behalf of the National Luthera Council.

Dr. Van Deusen, the NLC's Washing ton representative, said the value of th Peace Corps would not only lie in wha it accomplished in material projects bu also in the "growth of friendliness" i would inspire overseas. But he acknowl edged that "there is a lack of consensu among church leaders as to whether church-related agency should accep financial support from the Peace Corp for projects the agency administers."

Government sources had suggested tha a major part of the Peace Corps project could be carried out through religiou agencies who have long-term experienc with overseas welfare programs. Th Peace Corps, Dr. Van Deusen said, "ha understandably ruled out 'proselytizin and propagandizing' in connection wit its projects." While some mission boar executives feel that such limitation woul make it impossible for a church to co operate, others "feel there are servic projects of a non-missionary character which might properly be carried on wit Peace Corps support.

Unity sought

An awkward situation may arise if on church group decides to go along wit the Peace Corps and others feel th

an't, Dr. Van Deusen told the senators. Such difference in viewpoints might lead o a "spewed pattern of church-state elations."

Spokesmen for the Quakers, Church f the Brethren, and Mennonites said hey were ready to assist the Corps but alled for careful definition of the re-ationship between a co-operating church gency and the government. While the overnment must make sure that the hurch agency is thoroughly competent o do the job, Quaker Louis W. Schneider f the Friends Service Committee said, ts "integrity and responsibility" must be espected. Private organizations, he said, hould not be subject to such limitations s to make them "merely agents of the overnment."

it-ins win out

Negroes and white, joined in a cam-aign to de-segregate public eating facili-es in Oklahoma City and Tulsa, Okla., ad suffered abuse, violence and arrest n a year-long sit-in campaign. This nonth the state's governor's committee n human relations reported all but two key eating places" in the two cities had ropped their color bars.

Participating in regular Saturday dem-nstrations had been Protestant and Ro-an Catholic clergymen and various re-igious groups including the Young Chris-ian workers, a Catholic interracial or-anization, and student Christian clubs n Oklahoma City university campuses.

Question 7 wins prizes

Two thousand young people stood and heered in Berlin with unrestrained en-husiasm as lights went on in the Zoo Palast where *Question 7* had just been hown. "Why couldn't we have done hat the Americans did?" reviewers asked Berlin papers the next morning.

"FRAGE 7" IN BERLIN
*Actors arrive for showing**

Question 7, the film about the church's struggle in East Germany produced for American Lutheran churches by Louis de Rochemont, was shown in its original English version as a special entry in the Berlin Film Festival and in its German-language version, financed by the Germans themselves, at the Youth Festival portion of the international event. Audience reactions in the city where some of the film's climactic scenes were shot were excellent at both showings.

The picture romped off with two prizes, one from the Berlin City government and one from the International Catholic Film Bureau (the U.S. Catholic League for Decency had also recommended the film). Best prize was the rating of "specially valuable" awarded the picture by the German film evaluation jury. Films so classified are exempt from the 20 per cent entertainment tax charged on theater admissions in Germany.

* *left to right: Max Buchsbaum, Margarete Johnen, Almut Eggert and Christian de Bresson.*

WASHINGTON

By ROBERT VAN DEUSEN

DISARMAMENT AGENCY

DROPPING OF the first atom bomb marked the beginning of a new era. The arms race took on new dimensions and world leaders came to realize that the launching of a nuclear war could mean mutual annihilation. The search for ways to avoid war altogether became more serious.

With the growth in the destructive potential of A-bombs and H-bombs, disarmament became a realistic necessity instead of an idealist's dream. International conferences were called to explore the possibility of limiting the production and use of both conventional and nuclear weapons.

The conferences did not succeed in their objective. Differences in viewpoint between the Russians and the western nations produced a tough stalemate. The west demanded thorough inspection of the various proposed stages toward disarmament. The Soviet representatives, though agreeing in principle on the need for inspection, balked on the frequency and nature of the inspection and the composition of the inspecting teams.

IT LOOKED for a while as if agreement might be reached on the discontinuance of nuclear tests, particularly those above ground. But two years of negotiation in this limited area also produced an impasse. Pressure has been rising on the U.S. government to end its temporary suspension of underground and outer space nuclear testing.

President Kennedy, in an effort to map future strategy, appointed John J. McCloy as his special adviser on disarmament. He was asked to draft proposals for a new government agency to handle the complex problems related to disarmament. Late last month he submitted the results of his study to the President, who relayed it to Congress in the form of proposed legislation.

World Peace and Security

THE SOMEWHAT awkward title suggested for the new organization was the U.S. Disarmament Agency for World Peace and Security. This reflected two schools of thought, one favoring thoroughgoing disarmament because of the enormity of the nuclear threat, the other preferring moderate limitation of arms because of the continuing need for national security.

The task of the agency would be a many-sided one. Its immediate responsibility would be to advise the President and Congress what to do about the deadlocked negotiations with the Soviet bloc not only on cessation of nuclear tests but also on general disarmament. If the talks were to continue, the Disarmament Agency would conduct them.

Underlying this function of policy recommendation and negotiation would be the more basic one of research. Many tough technical problems still remain before disarmament can be worked out on a large scale.

Centering of responsibility for research and action in a single organization with real status is a step in the right direction. Congress should provide the Disarmament Agency with a budget adequate to tackle what has become one of the top questions for national survival.

Frederick Church, St. Thomas, Virgin Islands

Caribbean Synod Comes of Age

By Merle G. Franke

As I stepped off the jetliner in Puerto Rico at San Juan's glistening international airport early last month, my mind momentarily erased the seven years since I had left the Caribbean. Sounds, sights, and impressions of the semi-tropics darted through my mind with easy familiarity —the chattering of Spanish, the lushness of tropical flora, and the feeling of being in a slightly different world all served as a pleasant reminder of my many former visits to Puerto Rico during the six years I served congregations in the nearby Virgin Islands.

During the following two weeks, recollections of those years insisted on having their place in my mind. I thought of the 1949 observance of fifty years of Lutheranism in Puerto Rico, and of the centuries-old work of the Lutheran

Pastor Merle Franke, secretary of English Missions of the Board of American Missions since 1957, spent the first five years of his ministry in the Virgin Islands serving parishes in St. Croix and St. Thomas.

Church in the Virgin Islands. Nor could I help recalling the milestone year of 1952, when our congregations in the Virgin Islands and Puerto Rico formed the Caribbean Synod of the ULCA.

But I was in for some surprises—pleasant and encouraging! I could not have guessed what vast changes had occurred in the fledgling Caribbean Synod during the years I had been away. Synod President Eduardo Roig accompanied me on the visits I made on behalf of the Board of American Missions to a dozen congregations and pastors.

We saw three new fields in which congregations will soon be organized—and nearly a dozen others where congregations ought to be organized in the near future. Each visit added strength to my conviction that much growth had taken place in the last few years, and would continue increasingly in the future. The growth has been in several directions.

Growth in church membership is easily seen. Many congregations that were struggling along with fifty or sixty members for several years have now becom strong congregations with upwards of 20 members in some, 300 in others.

But this growth in membership ha resulted from other aspects of growth such as the deepening sense of respon sibility which is obvious within the synod Pastors and congregations are keenl aware of their call to evangelize their un churched neighbors as well as to suppor the total work of the church throug benevolence.

An open door beckons the synod t considerably greater growth in the im mediate and long-range future. The red soiled countryside around the metro politan areas is being transformed int new concrete suburbs — Magnolia Gar dens, Reparto Metropolitano, Loma Verdes, El Commandante, and scores o others. Worship services and Sunda school are already being conducted i many of these suburbs, and new boar missionaries will soon begin organizin additional congregations.

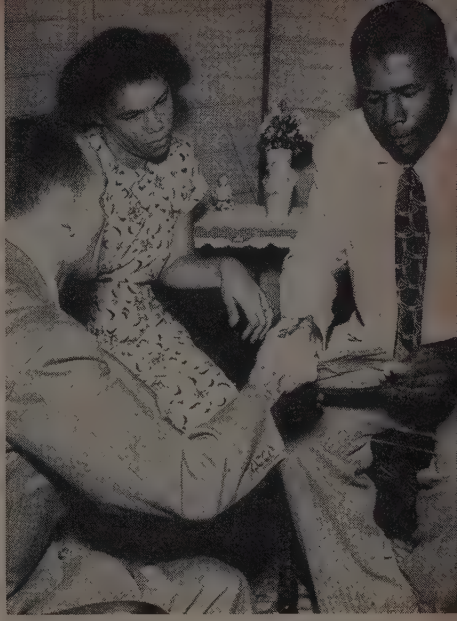
In the Caribbean there is nothing co

Playtime outside Transfiguration, Rio Piedras
Church was founded 11 years ago in university town

fived or artificial about the growth of he church's witness. One congregation vas organized in 1958 with 55 com- nuning members, and at the time of my isit had 115. It is true that many state- ide congregations could cite similar or rger growth statistics.

But of this congregation's 115 com- nuning members, only six were Lutheran rior to joining this church; all the others ere received into membership by adult aptism or adult confirmation. The pas- or comments, "I receive no transfers into ny church; simply because there are so ew Lutherans here. However," he adds vith a wry smile, "I do transfer members o some of our congregations in New ork."

In my subsequent visit to the Virgin slands I found that our congregations re beginning to reach into the growing ommunity of new residents from the tates, a phase of evangelism which is dding new strength and leadership to hese congregations. All of the Carib- ean pastors are keenly aware of what he church is there for and what it ought to be doing. New lay leadership is evolv- ing, stewardship awareness is continuing to grow, and most important, a *respon-*



Evangelism call at Catano
Church program needs explaining

Confirmation group at Messiah Church, Hato Rey
New members in residential and industrial suburb

sible church is emerging from what had been in effect overseas missions.

One pastor told of his congregation's successful every-member visitation last fall. It was conducted with precise preparation, interlaced with a number of stewardship presentations by men of the congregation. This pastor said, "These were among the finest Christian stewardship talks I have heard anywhere."

Two congregations in the Virgin Islands and two in Puerto Rico have become self-supporting in the past three years.

PERHAPS THE MOST exciting tangible signs of new responsibility and growth are in connection with the buildings and property—although these are not ends in themselves, but indicative of the maturing of the church.

In Puerto Rico there will be seven building programs under way this year. All of them are with congregational participation through building fund drives.

In the Virgin Islands two new parsonages and one parsonage renovation will soon be completed. Major improvements are currently being made on most other church properties. Property titles have recently been turned over to the congregations in both Puerto Rico and the Virgin Islands, adding further to the sense of responsibility being acquired by these churches.

GROWTH SELDOM COMES without accompanying pains and problems — and the Caribbean has its share of both. Many congregations that have never owned property or assisted in paying for it now find it painful to learn sacrificial giving for a building without falling short on their current and benevolence offerings.

More Puerto Rican pastors are needed, but the cost of training them in stateside seminaries—most of the candidates are family men—is a chronic burden for thi small synod.

But over and above its problems an growing pains there glows a realistic hop for a bright future. If the synod does nc have the know-how of older synods, does possess the vitality and exuberanc of adolescent youth. It exhibits courag and stubborn Christian optimism, and i determined to make its witness at hom and its contribution to the church-a large. Already this determination ha begun to show up significantly.

PUERTO RICAN pastors are now servin in stateside urban congregations locate in Spanish-speaking communities. Thes and other Puerto Rican pastors will be come an increasingly important link be tween our old, established—and highl important—urban congregations and th increasing Puerto Rican population in ou cities.

The Virgin Islands contributed Pastc Claude Peterson, who is now serving a associate pastor in a multi-racial paris in the Bronx. José Rodriguez, a pastc from Puerto Rico, is a professor in th Lutheran Seminary in Argentina.

Puerto Rican parish workers are serv ing in several urban congregations unde the Board of American Missions. Nev and growing contributions from th Caribbean Synod will continue to enric and strengthen the church in the future

It had been seven years since I le the Caribbean. And now as I revisite the area, while general impressions wer unchanged, there were indeed enormou changes. Housing developments spring ing up where sugar cane once grew gleaming new hotels to strengthen th tourist trade; but most exciting of all th changes were the convincing signs point ing to the "coming of age" of the Carib bean Synod as a responsible church.

By Eleanor H. Dean

The trouble with Nora was that she couldn't say no. She used to come to our Tuesday afternoon pinochle game and she was by far the busiest woman I knew. She enjoyed being busy. "It's all for the church," she used to say.

She had a husband and three teenage children but they co-operated, she'd tell us. They didn't mind heating a can for supper when she was away grating onions in the church kitchen. And Friday, Nora would say, was great. Her husband would go bowling, the youngsters would be out somewhere, and she could sit down in peace preparing her Sunday school lesson.

Nora did collect quite a lot of religious materials—books, magazines, topic manuals, discussion guides, dramatic skits, films, filmstrips, records and other things designed to enliven group meetings of all kinds. They began to invade the dining-room, bedroom, and kitchen to such an extent that Nora's husband built her a bookcase "for church things only."

The bookcase was fine but there was no room for it except in the corner where Betsy's aquarium had been standing for the past two years. So the fish got relocated in Betsy's bedroom. To do that Betsy's dressing table had to go. Betsy's dressing table disappeared. "My family co-operates," Nora told us.

"How did you get that much involved in church activities?" I once asked her. She flashed a smile and said, "It's easy. Show up at a meeting as a guest and you find yourself on next month's supper committee. Bring your children to Sunday school and you'll find a class waiting for you. Say you once were in the high school chorus and wind up as treasurer of the church choir."

I lost sight of Nora when her choir rehearsal time was changed and interfered with our pinochle game. Then I got sick and went to the hospital for an operation. I thought Nora might show up because I knew that one of her duties was to bring the altar flowers from the Sunday service to hospital patients. But I wasn't a member of her church and she

didn't come. I was disappointed, but I knew how busy she was.

Three weeks later I got her card with a hastily scribbled message. She was sorry she hadn't been able to see me but she was working very hard on the evangelism committee and would be tied up for a while visiting lapsed members. "Call me when you're up and around," she wrote.

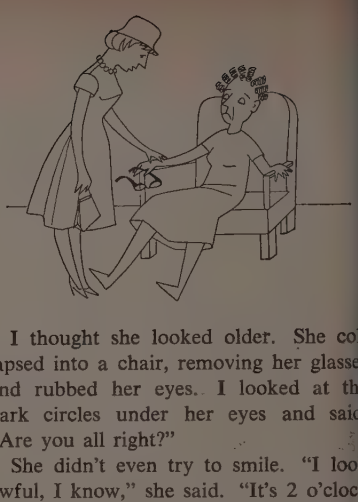
I DID THAT several weeks later. We had by then added a new member to our family, a little baby boy placed for adoption. I decided to take him along in his carriage. I left him outside as I rang the bell at Nora's suburban split-level home. Nothing happened but I heard a typewriter furiously clicking away in the distance and so I walked in, calling.

"Be right with you," Nora's voice came from downstairs. Good grief, I thought, she doesn't even know who's in her house. I went back to the carriage to make sure the baby was still asleep, then inspected the books and magazines scattered about the living room. They all testified to Nora's continued church work.

But the davenport was completely taken by an overflow of empty ice cream containers probably destined to become waste baskets in a scout project. There were sporting and mechanics magazines which pointed to the interests of the rest of the family but they were half-covered by a newspaper with a marked story about weekday released-time classes in which Nora's name was mentioned as one of the committee members.

IT GOT LATE and I was getting worried about leaving the baby out by himself. "Nora," I called, "if you're busy I'll come back some other time."

The typewriter stopped and Nora rushed into the room. "I had no idea it was you," she said hugging me.



I thought she looked older. She co lapsed into a chair, removing her glasse and rubbed her eyes. I looked at th dark circles under her eyes and saic "Are you all right?"

She didn't even try to smile. "I loo awful, I know," she said. "It's 2 o'cloc and I still haven't gotten around to takin the curlers out of my hair and gettin into a dress. But it's been an awful week Meetings every night. And I had to ac cept a speaking engagement out of tow for Friday and am trying to get m notes organized. There just doesn't seer to be enough time."

She took me into the kitchen, sweepin a basket of laundry out of the way an removing a cage with its resident hamste from the table.

"It's a mess," she said in a matter-of fact voice, "and sometimes I'm not sc sure the family is up to it even though the freezer is stacked with TV dinner for the nights I'm not around. But then what can I do about it?"

SHE PUT the coffee pot on the stove and the baby started to cry outside. jumped up. "What's that?" Nora asked

"The baby," I said.

She looked at me in surprise and I tole her about the adoption. She came ou with me to look at the child, and as picked it up she leaned back against the

loorpost and closed her eyes. She seemed ery tired.

"There's something like this happening o you and I didn't even know," she said oftly.

"There are so many things happening o you," I reassured her. "How could ou know? You're so busy, doing so nany things."

"That's just it. It scares me," she aid. "The other day I discovered a having kit in the bathroom I hadn't een before. That's when I found out Roger had been shaving for two months. also saw two dance tickets on his dresser. For the school spring festival. He had a date. I didn't even know he could dance."

"You have your duties," I said.

She smiled. "I wonder."

I TOOK THE BABY back along to the kitchen. We sat down, and the telephone started ringing. "Let it ring," Nora said. "I ought to be out of here anyway. Might as well pretend I'm on schedule."

The telephone kept ringing for some time, and I didn't know what to say. Finally it stopped, and Nora looked at me and said, "Are you happy?"

I bent over the baby in my lap and said, "Yes."

She said, "But you're not doing very much . . . like meetings and organizations and community and church and all those things . . ."

"I'm doing as much as I can," I said. "I guess it isn't a great deal. But then, my husband likes to be home a lot and we like to be together, doing nothing in particular. And then I wanted the baby, and he takes time, and I don't want to be rushed. I hate to chase the clock."

"Me too," said Nora. "I hate it."

"But then, why are you doing it?" I asked.

"I have no right to be idle," Nora said, bouncing back. "I think it's wrong. As long as there are causes to be served, I serve. If they ask me I don't say no."

"But you're saying 'no' to yourself most of the time," I said. "This can be wrong too."

She shook her head vigorously. "I'm denying myself. That's all right. I can take it."

I remained silent and after a while she said, "Sometimes my family gets a bit upset. They can't take it as well as I can. But things will get better soon."

"How?" I asked. "You're dropping some of your commitments?"

"No," she laughed. "I'm taking an evening class in psychology. I'm learning what makes us tick."

I LEFT NORA and pushed my carriage slowly back toward home. On the way I passed her church and stopped to look at it. It was a beautiful, grey-stone building with an imposing steeple. It was built to bring people together for the purpose of worshiping God.

The services, a black, glass-covered board said on the front lawn, were from 8 to 9 and 11 to 12, every Sunday. It didn't say anything about the meetings going on from Monday through Friday, noon, afternoon and night.

I'm sure Nora didn't miss a service. She couldn't. She was in the choir and on the altar guild and on the welcoming committee. And during the service she'd worship God.

I wonder, though, what she did during the other six days of the week and the other 23 hours of the Sunday she wasn't in church. Perhaps, I thought, she'd never find out just what she was doing and why. Even though now she was studying psychology to discover what made other people tick.

Whom say ye that I am?

The Jews are still wondering

By Robert J. Marshall

When President Kennedy was inaugurated last January, four clergymen invoked God's blessing on the United States and its president. First came Cardinal Cushing of Boston. He was followed by a Protestant, a Greek Orthodox and finally a rabbi. The prayers were rather similar, although the Cardinal outprayed his colleagues by sheer power of endurance. But they were all directed to the same God and except for the exotic accent of the Greek Orthodox Patriarch and the omission of the name of Jesus in the prayer of the Jew, the four could well

have been members of the same faith.

They have common roots in the Holy Land. They share the Old Testament. They even share, to a certain degree, Jesus of Nazareth. And yet it's at the point of Jesus' intervention in history that the Christian world breaks away from the Old Testament world of the Jew. For the Christian the birth of Jesus marks a new start for the history of man. Can the Jews ignore an event which projects a Jew of the purest Jewish ancestry, as Matthew records, into the center of God's dealing with man?

There were times when they did. But things have changed, and with them the Jewish image of Jesus.

IN THE FIRST CENTURY, Christianity was considered a heretical sect by a well-organized, influential Jewish nation. Defiance of the organization in the name of a Jew and by former members of that organization might well produce contempt and hatred in some "organization man" of those days.

But contempt became fear as the Christian church grew stronger and engaged in periodic persecution of the Jews that poured blood over several pages of Christian history. Shut off from the Christian population, Jews lived in the ghettos of European towns, denied the privilege of owning land or exercising a profession of their choice. For hundreds of years, the Jews tried to ignore Jesus as though by silence they could forget him.

The Rev. Robert J. Marshall is professor of Old Testament at Chicago Lutheran Seminary. A native of Iowa, he graduated from Wittenberg College and Chicago Seminary, served Grace Church, Alhambra, Calif., from 1944 to 1947, and was head of the Department of Religion of Muhlenberg College before joining the Maywood faculty in 1953.

The Middle Ages was the time when legends were born. The Jews developed their own legends. Among them was the "Scroll of Jesus" which explained Christ's miracles as black magic and declared the resurrection a fraud.

But as learning spread among the people a new social order developed throughout Europe, the Jewish image of Jesus changed. The time was about that of the American Revolution. Democratic movements began to assert themselves in Europe. Superstition and prejudice began to fade. And the walls of the ghettos began to weaken. Under the leadership of Moses Mendelssohn, grandfather of the composer, Jews took an interest in Christian culture.

THIS WAS made easier by the emergence of a liberal Christian theology that was trying to bring the gospel in harmony with human reason. What was miraculous in the story of Christ was played down. What was divine in his nature and could not be investigated by a historian or explained by a scientist was de-emphasized.

Christians may have felt that Christ was being stripped of all that made him unique. But Jews had been handed a key to a Jewish understanding of Jesus. He could be received back into the fold.

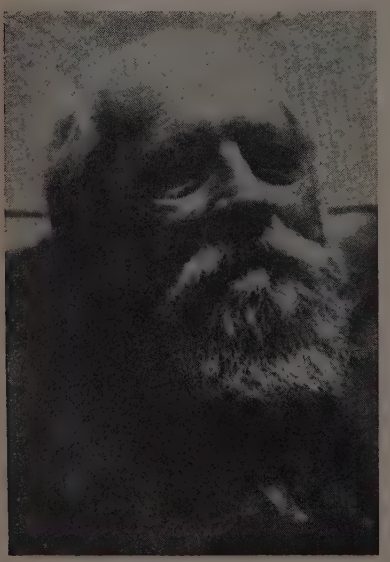
During the 20th century more and more Jews concentrated on a study of Jesus' life and work. Anti-Semitism, brought to its crudest outbreak in Hitler's rise to power in Germany, was racial and political, not religious. It did not break the trend of mutual tolerance on both sides of the fence.

BY THE TIME the thirties came around, so many Jewish books about Jesus had appeared that a Swedish author could write a lengthy book entirely about their publications.

The attitude of Jewish writers ranged

from friendly to critical. Orthodox Jews kept their distance from Christ. Paul Goodman (*Synagogue and Church*) wrote that what was good in Jesus' ethics was based on Judaism as it existed during his lifetime but that anything that went beyond Judaism was impractical and unrealistic. As to Jesus' divinity it was an invention of his frustrated followers.

Gerald Friedlaender (*The Jewish Sources of the Sermon on the Mount*) agreed with most of Goodman's writings but added that such teachings as finding joy in persecution, the negative attitude toward wealth, the praise of celibacy were in contrast with Judaic thought. This thesis would have to be changed in light of recent research. The Dead Sea Scrolls, going back to Jesus' time and earlier, give evidence of the existence of such "un-Jewish" elements in thoughts and practices of Jewish sects. For Friedlaender, Jesus was an apocalyptic dreamer.



Courtesy Schocken Books

MARTIN BUBER
Two types of faith

Best known among the orthodox Jewish scholars was Joseph Klausner, who died 1959 in Israel and whose *Jesus of Nazareth*, originally published in Hebrew, has been translated into many languages. Klausner considered Jesus a great teacher of ethics but not a prophet or disciple of the rabbis.

LIBERAL Jewish writers went much further in acknowledging Jesus' unique position. C. G. Montefiore, leading writer among the Reformed Jews in England, saw in Jesus a true prophet, towering over earlier prophets through the power of his personality. As a "star of the first magnitude in the spiritual sky" he had given man an awareness of redemption and atonement, breaking down the nationalist barriers that had kept Judaism isolated from the rest of the world.

In America, Jewish New Testament studies are best represented by Samuel Sandmel of Hebrew Union College in Cincinnati who is currently serving as president of the nation-wide organization of Bible scholars and as chairman of the New Testament section.

Sandmel, author of *A Jewish Understanding of the New Testament*, is a scholar who looks at Christianity with the same objective criticism he reserves for Judaism. While he will not minimize the differences that separate Judaism from Christianity, he respects Christians who take their inspiration from the "ideal" Jesus. But Jews must keep their distance. There have been many great men but no perfect man worthy of being exalted above the others.

Vienna-born philosopher and Zionist leader Martin Buber, a student of the New Testament for over 50 years, goes

step further. In *Two Types of Faith* he confesses that since the time of his youth, he has considered Jesus as a big brother. He even takes the Christian faith in Jesus' divinity seriously enough to want to understand it.

Jesus, Buber believes, holds an important place in Israel's history of faith. He may even claim to be a messiah because it is man's calling to establish God's power on earth. But since there is no evidence of the world having been redeemed, Judaism cannot believe that Jesus is *the* Messiah.

THIS POINT is made too in a book used in confirmation classes of conservative and reformed synagogues. This book teaches that Jesus, a Jew and product of Jewish society, was a great moral teacher even though his ethics must be studied with scholarly objectivity.

Jews cannot believe that Jesus was the son of God and died for the sins of the world, but the charge that Jews put him to death is a source of pain to them. It should be remembered that only the Romans could pronounce the death sentence and that they carried out the execution. Since Jesus did not bring freedom from oppression, he could not be the Messiah, and Jews cannot forget that the Christian church has often brought oppression to bear on the Jews.

Even though there are still elements of friction between Christian and Jew in this interpretation, many educated Jews believe now that Judaism and Christianity have parallel roles in history. There is a solid tradition for this belief.

The great Jewish scholar and teacher Maimonides, who died in 1204, claimed that the Jews had the call of God from Abraham, Moses, and the prophets, but that Jesus and his disciples carried that call to the gentiles. In so doing Chris-

MAIMONIDES
One call from God

tianity has opened the scriptures to all men and has prepared them to wait for the Messiah. "Of course," a Jewish scholar told me recently, "Islam has served a similar purpose and it has done it without injecting the doctrine of the Trinity which is offensive to us."

JEWISH WRITERS of fiction and men of letters have been sensitive to the attraction exerted by Christ and his teachings. Like Victor Gollanz, British author and publisher, they might have become Christians had they not been repelled by the experience of anti-semitism.

Best known among them is Sholem Asch whose trilogy on Christ, Paul, and Mary is a fictionalized account of the gospel and earned him stern rebukes from some Jews who accused him of crusading for Christianity. In *The Nazarene* Asch has an anti-semitic Roman say after

meeting Jesus: "Caught up in that atmosphere of wonder I approached and for the first time in my life made obeisance to a Jew."

And in *The Apostle* a Christian tells young Saul: "Don't you understand that the Messiah had to descend into the depth of hell to save our souls? Now nothing can harm us, even if we should fall into the abyss of death. There stands Messiah with outstretched hand to lift the fallen soul."

"Perhaps it is part of the mystery of Judaism," a German publication commented recently on Asch's books, "that an author can write this way without becoming a Christian. But he cannot be far from Christ."

WITH AFRICAN EYES:

The Christian in Politics

Is THE CHRISTIAN excused from responsible citizenship within this nation?

Some people say that "politics is a dirty game" and Christians must keep away from it. But "politics is the art and science of government." A true politician is one who is devoted to the affairs of his country.

Responsible leadership is not new in church circles. Each Christian denomination has taught its members something about democratic government. Voting rights obtain in church committees and members exercise that right.

Self-support has been introduced into the church maintenance system. Churches adopt the method of assessment to meet financial obligations.

The church embraces many tribes working together harmoniously. The "One man one vote" system of government has long been in use in deciding issues within the church.

THE CHRISTIAN needs only to carry his lessons in church statesmanship over into the life of his nation. There he can encourage and lead his fellow countrymen to adopt what he has learned.

By his own living and by the example of his church, the Christian should lead in maintaining law and order. The Christian owes it to his country to regard himself as a responsible citizen, to live and work as a steward of God's gifts.

The Christian legislator gives service to others. He suffers for them and does not oppress. He allows God to use him and is not guided by his own personal fancies. He is generous in opposition. He welcomes criticism and does not become bitter toward his opponents.

HE PLAYS his role in politics not only as a servant of the people but as one accountable to God. He does not rely on force or his own wisdom; he seeks the strength that comes from God.

The Christian in politics does not condone laziness in the government of his nation, or irresponsibility or bribery. He will fight against the use of violence, indiscriminate trade union strikes, low wages and all other forms of social evil.

He will work for the well being of his nation, both internally and internationally.

ABRAHAM T. OLUDE, NIGERIA

(*From "African Features"*)

FIVE MAKE A FAMILY

Team Work

I'VE ALWAYS enjoyed helping in the vacation church school. Sometimes I think, "This year I won't volunteer. They need new faces." But each yaer I turn up at the planning meetings. It seems natural to work at the summer school because Karen, Pete, and Sue have each attended in turn.

This year only Sue and I attended. Karen has her job at the church office. Pete took care of himself. He did the household jobs that Dan laid out for him and then took off each day for the summer sports program the town carries on at the park.

I had my usual job at school—handy man, office girl, errand runner, message taker, substitute for teachers who had dental appointments. We had a successful two weeks.

I promised myself I'd give one more day to the school, to tidy supplies and make an inventory, so Sunday school teachers could find things easily.

ONE DAY last week I had a free day for this job. I told Sue she could go to Buzzy's if she wished. Usually Sue is eager for any excuse to be with her friend.

"That would be fun . . ." Sue spoke slowly. "Buzzy has a new badminton set. But, Mother . . . ?"

"Yes, Sue?"

"Are you going to do all that work at church alone? Don't you need help?"

I'd forgotten the joy some children find in helping to clean up after school. Sue has often stayed to help her grade teacher, putting books away, cleaning the blackboards, watering plants, running errands. This job was her meat . . . even if I were not teacher . . . just mother.

"There *is* a lot to do," I said. "I want to separate all the art paper and supplies. They're in a jumble."

Sue jumped up. "I'm good at that. I do it for teacher. I keep her supply cupboard neat. Let me come to help you? Please?"

"I'll be glad to have an assistant. It's nine o'clock. We'll leave in fifteen minutes. Put on a dress, Sue. Career girls should be neatly dressed."

SUE LOOKED at her shorts and opened her mouth to protest. She lives in shorts in the summer. "But . . . these are just clean . . . Oh, all right . . ." She raced to her room and reappeared in a few minutes in a blouse and skirt.

"Very nice. Quite professional. You've been taking lessons from Karen," I remarked.

"Are we going to stay all day? Or come home for lunch?"

"I thought we'd make it a luncheon date. I called Miss Thornton yesterday and said I'd bring lunch for her and Karen and you and me. We'll eat on the lawn under the big oak."

"Oh . . . fun! Maybe Karen will let me run the adding machine?"

"It's not her job. Miss Thornton and the church treasurer are the ones who use the adding machine. But, perhaps Miss Thornton has some long columns she'd like added. We'll ask her. I know you're an expert on the adding machine."

"Yeah. Too bad I'm not as expert in school . . . at arithmetic. It's so easy on a machine."

"Yes, but we have to learn to add the hard way. You're becoming an expert at adding in your head. Like your father."

"Think so?" Sue was pleased with the comparison to Dan.

AT CHURCH we put the lunch supplies in the refrigerator, waved hello to Miss Thornton and Karen, then started to organize our job. Sue was a great help. I could not have finished the job in one day without her. She tidied boxes, sorted supplies, made lists, packed books. Miss Thornton let her use the adding machine to total the records of number of children who attended vacation school. The teachers had turned in their daily records, but no one had yet totaled them.

The four of us lunched under the oak tree, relaxed, half-lying, half-sitting, in Roman banquet style. While Miss Thornton and I talked about church affairs, Karen took Sue to the office to show her the mysteries of her job—sorting, typing, filing materials for the church history.

About four o'clock, I climbed the stepladder for the last time and put the last box of paper on the top shelf. "That's all, Sue. Let's go—before we find any other jobs."

PASTOR ITTEL drove us home. He had a call to make in our neighborhood. As he stopped before the Melton house, he said, "The church owes Miss Sue a vote of thanks for her volunteer service today."

Sue glowed at being called "Miss Sue." Pastor Ittel continued, "Your mother and father must be pleased that they will still have a daughter at home when Karen goes to college in the fall." He released the brake, waved, and drove off.

Sue and I waved good-bye and called our thanks. Sue skipped beside me on the walk, like a happy puppy. "This was fun . . . today, I mean . . . helping you. I like to be with grown-ups. I get tired of being with children all the time. I feel very grown-up. Do you think I am? Can I take Karen's place?"

I HUGGED HER. "No one can take anyone's place. Karen's Karen. You're you. But you are growing up. Today was fun for me, too. We must do this more often, I believe. . . ."

What I believed was knocked from my mind by a yell from Pete who was at the door. "I thought you were never coming home!" he complained. "Guess what! I made it! I made the team."

"Rah! Rah!" Sue yelled in turn, pretending to lead me in a cheer.

GOD HAS NO USE for robots in his work. He honors personality, and he expects his servants to make decisions based upon their inner conviction, their intelligent knowledge of facts involved, and all other means available to them.—FRANKLIN M. SEGLER in *A Theology of Church and Ministry* (Broadman Press)

THE CHRISTIAN may be a very ordinary person, but he acquires a new value and dignity and greatness because he belongs to God. The greatness of the Christian lies in the fact that he is God's.
—WILLIAM BARCLAY in *The Letters of James and Peter* (Westminster)

WORSHIP NOTEBOOK

"TRY AN OASIS"

I SUPPOSE everyone knows what an oasis is. It's not a cigarette! Before the word-wizards of the advertising world got hold of the word, "oasis" meant a shaded green island, affording refreshingly cool water in the middle of a desert.

Lifted out of its sandy setting and applied to other areas of life, the word suggests a place of rest and nourishment, apart from the frequently harassing rigors of our existence.

The value of an oasis however is relative to what surrounds it. The fact that there is a sharp contrast between the desert and the oasis makes the difference.

EVER SINCE the Lutheran Society for Worship, Music and the Arts, now in its fourth year, began to take its first steps, I have been saying that for people who are concerned with church worship and the arts, this group of Lutherans from almost every body of North American Lutheranism is an oasis. Those of us who share this interest — be they liturgists, musicians, architects, sculptors or whatever — now have a place to which we can come, after being so busy about our particular interest, and can find nurture.

It's a place for the mind to be stretched, a place for the exchange of ideas which means disagreement at times. And whether this oasis comes in the form of the society's journal *Response*, which appears twice a year, or at the annual conference of the society, one has opportunity to flee the hot sands of routine activity and drink in the refreshing and sometimes heady draughts of new ideas.

The weather on the campus of the University of Michigan during the last week of June was enough to make anyone wish literally for an oasis. But physical discomfort, in spite of the oppressive humidity was forgotten when one considered the program.

Among people with such wide interests (can the devotee of Chagall and Matisse really talk to the Bach specialist, and vice versa, with enthusiasm?) one would suspect that it would be almost impossible to plan and conduct a program that would give everyone something. The programs were not perfect, but they did succeed.

The Ann Arbor Cantata Singers, assisted by an instrumental ensemble and organ, presented a program on the opening night which included works by Schuetz, Pachelbel, Dupre, Poulenc, Bruckner, Britten, and Peters. For people whose appreciation of religious music stops with "The Messiah," Bach, and perhaps a little bit of Schuetz, this was a program to stretch their tastes.

The performers did quite well by their offerings. I found the Poulenc "Mass in G Major" a bit formidable. Try as I might I couldn't resist observing that the "doodle-de-do" of the Sanctus could just as well have been a hymn to the coming of the dawn.

THERE WERE other musical offerings. Marilyn Mason presented an organ concert, and a demonstration was conducted on the Robert Noehren organ in the Lutheran student center chapel. This is an excellent yet small organ, and I wish every building committee which is inclined toward an electronic organ, "just because the new church will be small," could see and hear this fine instrument.

I was told that the University of Michigan Players put on an excellent performance of Archibald MacLeish's "J.B." (I'd seen the Broadway performance with James Daly so my plebeian inclinations at the moment, influenced by the thermometer, propelled me to a local air-conditioned theater where I saw a film called *The Pleasure of His Company*. Even that was food for thought. Says the bride's grandfather, played by the pixyish Charlie Ruggles: "As Adam said to Eve . . . ," and then he uttered some words which were certainly not scriptural, ". . . that's not literal, but it's apt!")

WITH "J.B." however there was a concern for literalness. Here the program of the society provided the sort of opportunity many a Broadway theatergoer has often coveted. How many times have people gone home from the theater only to express the wish that they could sit down with "experts" and discuss the play they had seen. On the morning following the performance of the MacLeish play there was a seminar for that purpose.

With professors of English, religion and theater making up the panel, "J.B." and the biblical book of Job came under important, and some not so important, scrutiny. Anyone familiar with the play knows that "J.B." is not Job, but the evidence to support this position opened up new vistas in the discussion. Importantly, the group was reminded that the problem of Job is not with the old question, why does man suffer, but, more basic, what is the nature of what we call religion?

There were other seminars and discussion. The capable Minnesotan architect, Edward A. Sovik, had some new things to say about church architecture. If his words could be carried the length and breadth of the church, we might see less of the cliché-ridden, monotonously dull buildings we too often see dotting the landscape. I was happy to hear him declare that the building must not focus on an object, but rather provide a space for the action, i.e., of *both* people and pastor, of the liturgy.

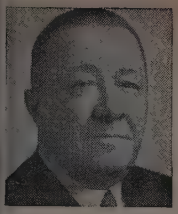
There was a long session on the role of the solo in the service, but it was obvious that this subject will cause intensive arguments for some time to come. During morning and afternoon sessions the conferees dealt with a host of subjects: architecture, lithography, contemporary drama and music, films, etc.

BUT THE highlight of the conference came with two papers presented by Prof. Ernest B. Koenker of Valparaiso University and author of two important volumes: *The Liturgical Renaissance of the Roman Catholic Church*, and the popular paper-back that ought to be read by every Lutheran—not to mention others—*Worship in Word and Sacrament*.

Taking as his theme the role of the servant in the arts and worship, he outlined the evangelical concept of service with a vigorous application to both participation in the liturgy and expression in the arts. If from the biblical evidence the vocation of a child of God is shown to be one of loving service, and if this is made manifest in Christ who is God incarnate, then we must make it clear that the liturgy, but not only the liturgy, is the vehicle of man's service to God. We serve Christ, even as Christ showed by his entire life that he was the fulfillment of Isaiah's suffering servant.

I feel that I have been so strengthened by my stay at the oasis that I expect that I'll want to go back. Next year the conference meets at Gustavus Adolphus College in St. Peter, Minnesota (tentative dates, June 13, 14, and 15).

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Hiding guilt

QUESTION: We came to this metropolis from the west two years ago and have been active in a church just outside the city. Now we have a difficult problem to face. Some time ago Charles, my husband, was offered certain articles at a great bargain. He bought them, and then resold them at a good profit. At the time he thought it strange, as did I, that they should be sold at such a figure, but he felt it was all right to go ahead. It turned out that they were stolen goods. Chuck is now serving a sentence.

Thus far everyone thinks he is away on business, as he has been in the past, and I have encouraged the idea. But, since Chuck will be away for some time I am worried about how I shall explain his prolonged absence to our friends. I am sure some of them would be hard on him if they knew the facts. I should like to explain the whole matter to our pastor but my husband objects to that, says he couldn't face the congregation again if anyone knew about his trouble. He has never been in trouble before.

Another angle is that his mother, who lives on the west coast, is accustomed to coming here for Chuck's birthday, which will come before his release. It would seem very strange if I should have to tell her we can't have her this year. I'm afraid the shock of the facts would not be good for her, though I should like to have her come.

REPLY: You are to be commended for your loyalty to Charles in this dark hour, and for seeking ways to help him and to keep the matter quiet.

You should find out just when Chuck will be eligible for parole. That time may arrive before the birthday. That could solve one part of the problem, and reduce the difficulty of the other. But, even so it won't be easy. Whether the period is shortened or not you could go away, leave the impression that you are with your husband, and return at the right time.

You face a difficult problem in trying to keep the matter quiet. Over any prolonged period it is likely that some of the facts will leak out, despite all care. You will probably be better off to let the facts be known, and work on from that point. Despite some unforgiving people, the facts could be faced, and if Chuck gets into no further trouble, the whole thing may be very largely forgotten over a few years.

You need the best on-the-spot counsel you can get. Your pastor should be informed and his help enlisted. He may have valuable suggestions to offer. Many pastors help people work out solutions to bad situations. Or, a few close, sympathetic friends may be able to make valuable suggestions. Whatever turn affairs may take, ask God's help, and urge Chuck to do the same.

Chuck too may discover alternatives, and may change his mind about secrecy. If the situation becomes known, and the congregation's attitude should be too difficult to face, it may become necessary for you to transfer to another congregation and make a new start. All of these suggestions assume that Charles is penitent, and intends, with God's help, to go it straight.

Guide to Bible Study . . .

Christians have priceless resources to sustain them in all kinds of troubles. Paul's letter to the Thessalonians gives examples of the strength that was granted to him.

By Henry H. Scherer

First Thessalonians

Chapter 3

STAND FAST IN THE LORD

It was my privilege shortly after World War II to attend a conference at which Bishop Hanns Lilje of Germany was a speaker. Lilje was one of a courageous band of Christians who refused to give Hitler what belonged to Christ. For opposing the evil practices of Nazism, Dr. Lilje was put into prison.

One of his experiences was to be taken into a room in which there were only three articles of furniture: a strong eyebolt in the ceiling, a piece of rope fastened to the bolt, and a stool. Pastor Lilje was left standing on the stool, with the rope around his neck. His guards abused the pastor, threatened him, and from time to time gave the stool a kick. The stool was never quite kicked completely away, although there was always the chance this was the day it would happen.

We, who heard Bishop Lilje, wondered if we could have stood fast under such trials. We gloried in the witness Bishop Lilje was able to give to his Christian faith. You can catch some echo of the spiritual exaltation we felt, by reading his book, *The Valley of the Shadow*.

Such a story reminds us of the situation Paul reflected in his letter to the Thessalonians. In Chapter 3 he says: "We sent Timothy to establish you."

Paul, Silas, and Timothy had fled from Thessalonica to Berea. Silas and Timothy stayed at Berea, while Paul sailed for Athens (*verse 1*). Paul sent Timothy to visit the Thessalonians (*verse 2*) to help them bear affliction (*verse 3*). This is to be our portion. From age to age this comes true for some Christians. In our day, persecution and affliction are the lot of many believers.

Suffering is no surprise. Christ promised it to those who follow him. Paul had predicted it for the Thessalonians (*verse 4*).

But suffering is not easy. Persecution sears the heart of the one who watches loved ones on the rack. Paul could bear the suspense no longer, and sent Timothy to learn what was happening in Thessalonica (*verse 5*).

None of us is too humble to serve. The great Apostle, Paul, helped establish the Church at Thessalonica. But Paul was unable to return himself at this time, and sent the youthful Timothy. No Christian lives alone. We support each other. Paul could only have gone on puzzled and vexed, had not young Timothy visited this severely tried new congregation.

Timothy has brought us good news (*verses 6 through 10*). Paul had reached Corinth sore in body, weary of mind, without a friend at his side or money in his pocket. It had been a rough road to travel from Asia to Greece. Beating and prison had been the greeting at Philippi. Three fleeting weeks at Thessalonica had ended with flight before a mob. Another excited crowd had been aroused at Berea, and sent Paul off for Athens. Here Paul

had little but scorn for his reward, though a few accepted the gospel.

In his zeal to preach the gospel Paul never cried quits. How modern the story sounds, when we are reminded that in Corinth Paul made friends with two refugees! Aquila and Priscilla, tentmakers and Jews, had fled from Rome.

IT IS LIKELY that Paul wrote to Timothy at Berea to visit Thessalonica before coming to Corinth. Timothy comes to Paul at Corinth with the good news that the faith and love of the Thessalonians had continued steadfast (*verse 6*). Paul's distress and affliction were turned to comfort (*verse 7*). Look up that word "comfort" in your dictionary. Note its derivation. It comes to us from two Latin words: *con* (together) and *fortis* (brave). When you comfort someone you are brave together with him. Comfort is not a weak word. It resembles "fort," "fortify," "fortitude." We wrong a good word, a strong word, if we picture comfort only as signifying an easy chair or an air conditioner.

"Now we live," exults Paul—and this seems to be the point at which he changed from a tepid Sunday-preaching program in Corinth to his normal fiery seven-days-a-week evangelism. By the way, what have you done lately, by standing fast for Christ, to set your pastor on fire?

THANKSGIVING (*verse 9*) is the keynote of Paul's life. His thanksgiving is always for new believers who have found Christ, or for the growth in spirituality of old believers. Hardship, beatings, labor, contumely; these are forgotten trifles if only the Word of God take root and bear fruit in human lives.

Praying earnestly (*verse 10*) brings help from God and grace to man. Prayer opens our life to God and he floods us with light and strength and peace. The Thessalonians needed to continue their growth. Some things were still lacking. "There is no discharge in that war." A Christian grows or withers. We live better day by day or start dying in our soul.

MAY GOD DIRECT YOU (*verses 11 through 13*). Paul is eager to see his Thessalonian friends (*verse 11*). That visit was long delayed, but it came at length. From Paul's day to our own, an active Christian is always meeting old friends and making new ones. No zealous churchman is ever lonely or a stranger. Christ is always by our side, and Christ's friends soon find us out.

Paul's prayer is that his friends, the Thessalonians, may abound in love, both within the church and toward all men (*verse 12*). We need this constant reminder. Faith is narrow and high. It reaches up to God, God alone, through Christ. But such faith finds expression in love, for all who will accept it.

How thrilled many of us were in two instances of substantial aid to the needy from Lutheran World Action. One was in Korea, where there are no Lutherans. Another was Palestine, where few Moslem Arabs will turn Christian because they receive food, clothes, or medicine from Lutheran hands. How right it was that our love should go out to these places, where our church can have little hope of "profit" in membership. We went because our love discovered human needs, and hastened to meet them.

Love needs constantly to be commingled with holiness (*verse 13*). Holy love, loving holiness; these make us pleasing to God and man. May they be our prize from God!

A HELPFUL BOOK

Your dictionary. When words in the Bible puzzle you, their meaning and source are made plain by the dictionary.

BOOKS

CHURCHES IN TRANSITION

Ferment on the Fringe. By Shirley E. Greene. Christian Education Press. 174 pages. $2.

Here is a book twenty years overdue, but still timely. It concerns the sprawling metropolitan fringe areas around central cities which are experiencing the growing pains of population expansion. The story of the success of new missions in these areas has been well told. What has not been told is the equally dramatic story of the invasion of the domain of quiet country churches as cornfields and pastures are ripped up and transformed into housing developments.

The action of selected congregations in the East and Middle West caught in the wake of the onrushing floodtide of humanity is the heart of this book. The author tells the story well. Writing from a broad background of experience, he skillfully describes how ten Evangelical and Reformed congregations "reasonably successfully" measured up to the challenge.

About 70 per cent of the book is devoted to the case studies. The findings are summarized in two insightful chapters entitled, "Secrets of Success," and "About Attitudes," covering areas of pastoral leadership, physical facilities, organizational structure, program expansion, community outreach, openmindedness, internal unity, and loyalty to the church.

The author is to be commended for breaking with the traditional image of the town and country church. B. B. MAURER

Harrisburg, Pa.

WHO'S PREJUDICED?

Structures of Prejudice. By Carlyle Marney. Abingdon Press. 265 pages. $4.50.

A common prejudice is that racial and religious bigotry is the only real prejudice in our culture. This provincial view is skillfully destroyed by this challenging book. Even the anti-bigot bigot is not spared.

The author discusses four major structures or forms of prejudice: materialism, provincialism, institutionalism, and individualism. "The first is a metaphysical error, a perversion of reality; the second is an epistemological error, a false limitation of knowledge; the next is the ethical error implicit in our satisfaction with lesser values; and the last is theological madness, the denial of personality."

This book was written by a man with a vast, well-used library. He argues well, and sometimes brilliantly, for an eclectic position. He does not say whether he thinks eclecticism too can be a prejudice. In seeking to escape provincialism and institutionalism, the author may simply have opened the door to another structure of prejudice. Primarily, the book enters a strong plea for humility ("the realization of our desperate need to hear").

There is little said about the Christian doctrine of the forgiveness of sins. (Perhaps the author means this when he speaks of redemption as "the recovery of the personal in relation.") It would seem that humility, without the actualization of forgiveness, can lead only to a paralysis of analysis and/or despair. Humility coupled with forgiveness can mean the power to act.

This book is a serious effort to understand and to find solutions to the forms of prejudice in all of us. While the effort may be longer on diagnosis than it is on prognosis, I found myself wincing frequently at the diagnosis. This, no doubt, was the author's intent and therein may lie the prognosis.

Mound, Minn. ROBERT M. HERHOLD

APPRAISAL OF MISSIONS

Earth's Remotest End. By J. C. Pollock. Macmillan. 320 pages. $5.95.

This book records the adventures of an inquisitive man and his wife who traveled 33,000 miles through 15 countries, to remote areas of mountains and jungles, to great cities and overpopulated plains, by sea and air, rail, car and foot.

"I began with the basic belief of any

convinced Christian, that Christ is the Saviour of the whole world. . . . I wanted to see whether the churches were making good the Christian claim." These are the words of the Rev. J. C. Pollock, English clergyman and competent Christian journalist and former editor of *The Churchman.* He made this trip to find the answer to the question, "Is the work of churches and of missionaries in Asia a vital factor in the world today?"

Through his travels in Pakistan, Nepal, India, Ceylon, Burma, Thailand and Laos, Malaya and Singapore, Indonesia, North Borneo, Philippines, and Japan, we are presented a vivid picture of the work that unsung missionaries have been doing for years.

The author saw the working conditions of missionaries and their national colleagues and the problems they face in non-Christian lands. He talked with leaders such as Prime Minister Nehru of India, the leaders of Burma and of Japan. He lived, moved, and talked with the native peoples, both Christian and non-Christian, and had direct contact with missionaries at work on the fields. He clearly shows that this work is not over but has barely begun. Rethinking of terms such as "mission," "commitment," and "evangelism" is stressed; the picture of the missionary's position is brought to light.

Philadelphia MARY JO KIMPEL

A PASTOR'S LIFE AND WORK

A Theology of Church and Ministry. By Franklin M. Segler. Broadman Press. 272 pages. $3.95.

This book is mistitled, for its major forte is not its theology but its sound, detailed, and very helpful suggestions for the proper ordering of a pastor's life and parish practice. Not that the theology comes out at the wrong place. Save for a few glaring exceptions (the author is a Southern Baptist) it seems sound enough. Its weakness is its proof-text method of supporting its conclusions.

Dr. Segler describes the church as a fellowship of redeemed and committed persons, who through fellowship with Christ have become a Christian community; that it functions as a visible, local institution, withal imperfectly, and as a responsible society. Its real ministry is love, which functions through worship, preaching, teaching, healing, evangelism, stewardship and reform. The church's ministry is also the pastor's ministry.

It is in the last 165 pages that the author is most at home. After ten years in parish ministry he began teaching in Southwestern Baptist Seminary in Fort Worth in 1951. These helpful pages reflect the art of the able and dedicated teacher. He discusses the minister as a person, his health, home life and preparation. The final five chapters deal with the problems of parish and pulpit, leadership in worship, church administration and in the wider ministry of the church in the community, nation and the world.

A noteworthy feature is the extensive bibliography covering all phases of the work of the minister and the church.

This reviewer wistfully wishes he could have had this volume when he began his parish ministry. RUSSELL FRANK AUMAN

Hamma Divinity School

DISCIPLES

Follow Me: Discipleship According to Saint Matthew. By Martin H. Franzmann. Concordia. 240 pages. $3.50.

This is a devotional study of Matthew. The establishment of the kingdom of God by Jesus is portrayed as being primarily the calling of disciples. All that was best in the history of Israel and in the experience of the individual combined to prepare a man for the call to discipleship. Disciples, from Jesus' days on earth to our own time, are not those who have sought out God; but are basically those whom God has sought.

Old Testament prophecies, and a good part of the New Testament, are worked effectively into the text of this challenging book. The study is grouped primarily around the addresses given to disciples.

Christ's last command was to "make disciples." Discipleship is never ended, but always is just beginning. HENRY SCHERER

Philadelphia

overseas

There are Lutherans in Ireland

ENGLAND: London, June 20.—THE THIRD Sunday in May was a great event for Lutherans in Ireland. In a service of rededication St. Finian's Church, Dublin, was set apart for Lutheran worship, the climax of hopes and efforts of Pastor H. D. Mittorp and members of his congregation over many years. Bishop Gösta Lundström of Strängnäs, Sweden, led the service. The Rev. Mr. Simms, Anglican archbishop of Ireland, participated. The Rev. William B. Schaeffer represented the Lutheran World Federation and the Lutheran Council of Great Britain.

St. Finian's is a little English gothic stone church at 23 Adelaide Road near the center of the capital city of the Irish Republic. Originally built by the Catholic Apostolic Church, it was given to the Church of Ireland (Anglican) when the group went out of existence in Dublin several years ago. It was then named by the Archbishop for one of the earliest Irish saints.

Until September 1960 the Irish Guild of the Church of Ireland used it for Gaelic services, allowing the Lutherans to worship there as guests. When the Irish Guild was no longer able to maintain the church, the Church of Ireland leased it to the Lutheran congregation in Dublin for 99 years at one shilling (14c) per year, completely furnished.

A COMBINATION grant and loan of $5.000 from the U.S. Committee of the Lutheran World Federation, together with contributions from members and friends, have made it possible to repair and redecorate the beautiful little church. It now provides a worshipful atmosphere with seating for about 125 people. Gifts from Germany have made possible the purchase of a house adjoining the church for use as a parish building.

ON DEDICATION DAY

Pastor Mittorp, Bishop Lundstrom, Archbishop Simms, and the Rev. W. B. Schaeffer at St. Finian's Church in Dublin

Although the present Lutheran work in Ireland is a postwar development, the Lutheran church is no stranger in the Emerald Isle. The first Lutheran congregation was formed in 1697. When the Duke of Brandenburg's regiment was disbanded in Ireland following the Peace of Ryswick, Chaplain Marcus Lightenstone was encouraged by the Lord Justices to remain in Dublin to serve his fellow German countrymen who decided to take advantage of an act encouraging foreign Protestants to settle in Ireland.

This little congregation of "about 20 individuals resident, occasionally augmented by foreigners of the Lutheran persuasion" found a church home on Marlborough Street. This congregation originally included foreigners of all countries who professed Lutheran doctrines, and the minister was required to know their respective languages. In the morn-

ing he addressed the Germans, in the afternoon the Danes, Swedes, and Norwegians.

Pastors who succeeded Lightenstone were called directly from Germany. They served under a license of the Archbishop of Canterbury, to whose jurisdiction they were subject, and they were allowed a stipend by the government. However, they remained Lutheran, using the liturgy of Holstein. About 1725 a new church was erected in Poolbeg Street near the wharfs of German and Scandinavian tradesmen, with a parsonage adjoining.

By 1818 the practice of holding services in Danish had been discontinued, and the congregation was down to 12 resident members. A recently discovered church record book, however, indicates that the pastor was a busy man. In 1837 he officiated at more than 600 weddings —possibly because the Lutheran "foreign" pastor was a legal but neutral officiant at mixed marriages in a day when the conflict between Anglicans and Roman Catholics was at fever pitch.

Apparently this Lutheran church went out of existence in the late 1800s, but a small trust fund still remains, although Lutherans receive no benefits from it.

The first Lutheran contacts in Ireland following the war were the result of a brave but foolhardy venture of Baltic refugees. When M/S "Victory" put into Cork harbor for repairs, the ship was condemned as unsafe for the North Atlantic passage to Canada. The little craft, built for 50 passengers, had 385 Baltic men, women, and children aboard.

Dean Jack Taul, Estonian pastor in London, and Dr. David Ostergren, LWF representative in Great Britain, assisted most of the refugees to immigrate to Canada. Contacts with other Lutherans in Ireland were established through these visits and a Lutheran service was held in Dublin during the Christmas season of 1952. The Lutheran Council of Great Britain continued occasional services in Dublin, Belfast, and elsewhere in the years following, with the help of the German pastor in Wales and German theological students in Dublin and Belfast.

In 1954, the Rev. H. D. Mittorp of the Church of Westphalia was called to serve Lutherans of Ireland, and early the following year he began regular weekly services in Dublin and twice-monthly services in Belfast, northern Ireland. A parish deaconess, Sister Marga Reibert, moved to Ireland to assist, working primarily in Belfast.

Following unsuccessful attempts to get a German assistant pastor to take over the work in northern Ireland, a young theological student from the United States was called as pastor of the Belfast congregation in the summer of 1960. David Hoecker, a graduate of Gettysburg Seminary, was ordained in St. Finian's on Reformation Day by the Rev. William B. Schaeffer on behalf of the Central Pennsylvania Synod.

The work in Belfast has grown with a full-time pastor, and a church house was recently purchased near the university. Pastors Mittorp and Hoecker exchange pulpits once every two months to provide German services in Belfast and English services in Dublin.

In addition to the congregation in Dublin, Pastor Mittorp serves scattered Lutherans in Cork, Killarney, and other parts of Ireland.

Possession of St. Finian's Church in Dublin, along with the new church in Belfast, gives solidity and promise to the Lutheran development in Ireland. The band of approximately 200 Lutherans looks forward to new opportunities and solid growth in the years ahead.

—WILLIAM B. SCHAEFFER

letters to the editor

Likes John Birch Society

SIR: I am a lifetime Lutheran and a fairly new John Birch Society member. There is absolutely nothing in the John Birch Society *Blue Book* or other literature I have read which is unacceptable to me as a good American and Christian. Your reference to Mr. Welch as our "Führer" is the usual Communist smear leveled at anyone who tries to fight this encroaching evil. Conservatives are by nature independent and individualists and would certainly never submit to dictatorship by the head of an organization which they had joined voluntarily. We are never told we must do anything; actually, we are told regularly that we must do nothing which would be contrary to our own consciences or moral values. So far I have seen no suggestion or request that I couldn't conscientiously fulfill. We are trying to educate ourselves on the nature of our enemy by reading, studying, discussing, and then trying to inform others of what has been happening to America, and just how far the Communists have advanced their goal of world conquest.

Of those I know who belong to the John Birch Society, I can assure you that they are all very high type good Americans and Christians, and I am very proud to be part of their fight against godless communism.

(MRS.) SUE S. LYONS
Louisville, Ky.

SIR: You imply that "plenty of Protestants," especially those in the John Birch Society, are insensitive on the basic questions of social justice and civil rights. May I remind you that the only civil right granted in the Constitution was the right to vote. There are very few Americans opposed to this right, and strict laws were passed during the last few sessions of Congress to deal with this problem, providing all Americans protection of their "civil rights."

FRANK J. WALDMANN, JR.
Bellerose, Long Island

SIR: I am not in complete ignorance of Lutheran doctrine, as I am a convert from it to the Roman Catholic religion. With my uneducated layman's mind I cannot possibly conceive how Martin Luther was able to deviate from the right way, having once known the glorious warmth of the divine Presence in the tabernacle as I now know it.

Father Ginder doesn't deserve all those snide remarks. He isn't infallible, just a man with a finger on many issues, with a truth that sometimes pinches. Nor do most of us Catholics deserve to be called "low level" when it comes to the basic questions of social justice and civil right. At least we don't mind sitting close to our Negro brethren in church, at the communion rail, or such.

MILDRED W. SCHUBERT
(*no address*)

Strategy for the city

SIR: You were right in saying that "each congregation is more or less a private cell living to itself" and concluding that this militates against our having a workable strategy for the big cities (*see "Conclusion," May 31*). Several years ago my own synod, the Ministerium of Pennsylvania, reorganized by dividing its conferences into small districts. As a result the metropolitan area of Philadelphia was divided into five splinter districts, one of which is almost completely composed of dying downtown churches. Consequently there is no administrative unit that can possibly deal with the urban problem in Philadelphia.

To make matters worse, the new Lutheran Church in America will be organized in the same fashion. In every great urban center the Lutheran church will be divided into insignificant splinter districts that have no conceivable relationship to the great urban problems of our times. These districts have no real administrative function. In the name of progress and merger our church has deliberately destroyed all semblance of any adequate administrative approach to the problem of our cities.

(REV.) ALBERT W. SHUMAKER
Philadelphia

From left: Miss Powlas, Miss Swanson, Miss Meissner, Dr. Paul L. Graf, BFM president; Mrs. Roy L. Winters, Mrs. Moyer, Dr. Moyer, and Pastor Neudoerffer

Seven Retiring Missionaries Honored by Board at Dinner

SEVEN MISSIONARIES who served a total of 271 years in Asia were honored by the Board of Foreign Missions at a dinner in New York.

The Rev. J. Frederick Neudoerffer, board secretary for India, paid tribute to the missionaries upon their retirement, describing their work as "part of a very wonderful tradition that has built a grand and glorious church."

Pastor Neudoerffer, who was born of missionary parents in India, said "a great many people in India are sad that these folks who have given their lives to this work will not be coming back. . . . They represent an era when the missionary spirit and motivation had a tremendous goal."

Among the missionaries honored were Dr. and Mrs. Henry H. Moyer, who spent 40 years in India. They have settled in Allentown, Pa., where Christ Church had contributed about $50,000 over the years to help support them.

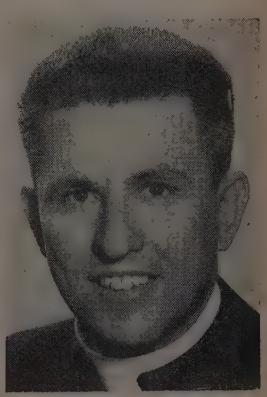
Also honored were Miss Maida S. Meissner, 39 years in India; Dr. and Mrs. Clarence H. Swavely, 37 years in India; Miss Annie Powlas, 42 years in Japan; and Miss Ruth H. Swanson, 36 years in India.

Peterman Elected LLM Associate Director

THE REV. RICHARD L. PETERMAN, stewardship secretary of the Illinois Synod, has been elected an associate director of the ULCA's Lutheran Laymen's Movement for Stewardship. He will begin his new assignment Sept. 1.

A native of Pottstown, Pa., Pastor Peterman worked in the advertising department of the Pottstown *Mercury* for several years before entering Philadelphia Seminary in 1950. He was ordained in 1953 and served Christ Church, Tinicum, Pa., from 1953 to 1957 when he was called to the Illinois Synod post.

Dr. Henry Endress, executive director of LLM, said Pastor Peterman will write and edit stewardship materials, and also will lecture on stewardship at the seminaries. He will reside in Madison, N. J., with his wife and three children.



R. L. PETERMAN

Ground Broken in Baltimore for Lutheran Medical Center

BALTIMORE, MD. — Groundbreaking ceremonies for the new Lutheran Medical Center were conducted June 27 with Mayor J. Harold Grady turning the first spade of earth to symbolize the start of the $3,500,000 expansion program.

Mayor Grady said: "The new Medical Center is being built at a time when there is a critical need for expanded hospital services in the Baltimore area and will make a real contribution toward providing better care and protection for the citizens of this city."

Nicholas C. Mueller, chairman of the Development Program, presided at the ceremony attended by officials and friends of the hospital. Seated on the platform were Carl C. Hauswald, president of the hospital; Richard A. Stolnacke, administrator; Robert S. Hoyt, advisory administrator; Dr. George A. Bawden, president of the Lutheran Home and Hospital Association; Dr. Pierson M. Checket, president of the medical staff; and Dr. J. Frank Fife, president of the Maryland Synod.

One of the highlights of the program was the presentation of a $20,000 gift by the Women's Auxiliary to the building fund.

The gift presented by Mrs. Albert C. Kunkel, past president of the women's group, raised the amount available for construction to $3,976,000 or slightly more than half the amount needed to complete both stages of the Medical Center. The remainder, $2,500,000, will be sought through community-wide support of the hospital's development program.

Wielding first spade: Dr. George Bawden and Dr. Frank Fife; at left, Mayor Harold Grady

Mr. Hauswald emphasized the urgent necessity for enlarging the hospital at this time in order that it may continue to render effective care to the increasing number of people it serves.

"In the last ten years the number of patients admitted rose 33 per cent and births were up 27 per cent annually," he said.

First stage plans call for the immediate erection of a new building to house 80 new surgical beds, a complete operating suite with recovery room, cafeteria and an all new dietary department, partial x-ray, accident room and some administrative facilities.

FM Station Permit Sought

WASHINGTON, D. C. — The Christian Broadcasting Co., of Catonsville, Md., has applied to the Federal Communications Commission for a new FM radio broadcasting station, to be operated with a power of 7,056 watts from a 210-foot antenna.

Although owned by a non-profit corporation, the station would be operated as a commercial enterprise.

Oak Ridge Scientists Featured on Program at Massanetta

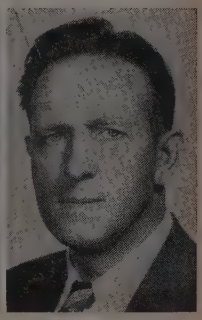
By GEORGE KEGLEY

ROANOKE, VA.—Talks on problems of the nuclear age, the search for world peace and a dramatic presentation of South African racial tensions will highlight Virginia Synod's 32nd annual Summer Assembly at Massanetta Springs July 24-30.

Two scientists from the National Laboratory at Oak Ridge, Tenn., will participate in a panel discussion of the nuclear theme, moderated by the Rev. James R. Crumley, pastor of Grace Church, Oak Ridge. They are Dr. Karl Ziegler Morgan, director of the Health Physics Division, and Harold H. Abee, a health physicist and a member of Grace Church.

World affairs and the search for peace will be the topic of Dr. Edwin M. Wright, head of the Department of Career Studies of the U.S. State Department. Before joining the department in 1946, Dr. Wright was principal of a Presbyterian mission high school in Iran.

On Saturday night, July 29, Alan Paton's "Cry, the Beloved Country," will be staged by the Bishop's Company of Santa Barbara, Calif.



DR. WRIGHT DR. MORGAN
Search for peace . . . health in nuclear age

Churchmen on the program will include Dr. Paul C. Empie, executive director of the National Lutheran Council, and Dr. Oscar A. Benson, honorary president of the Augustana Church. Dr. F. Eppling Reinartz, president of Southern Seminary, will preach the closing sermon Sunday morning, July 30.

The Rev. John D. Keister of Virginia Beach is dean, and the Rev. Charles G. Tusing of Roanoke, synod secretary, is director of the assembly.

New Library for Marion College

MARION COLLEGE held groundbreaking ceremonies for a new library on its campus June 7. A $150,000 campaign this spring was over-subscribed. Pledges total more than $178,000, with more to come.

The program was held in conjunction with

← FIVE TURN THE GROUND — Leaders in Roanoke College compaign to build a new library broke ground June 20 for building on Salem, Va., campus. From left: Stuart T. Saunders, board president; Dr. Sherman Oberly, college president; Shields Johnson and Sydney Small, chairmen of fund raising, and Leonard Muse, board member.

VIRGINIA . . .

a 15th anniversary "Partners in Progress" observance of the Brunswick Corp. in Marion. Dr. John H. Fray, Marion president; E. B. Bonham, president of the college board; Ralph Repass, board vice president; Marion Mayor Guy B. Denit and Brunswick officials turned the ground. T. W. Harvey, manager of the Brunswick plant in Marion, was community chairman for the fund-raising campaign.

SISTER RUTH WAGNER, of First English Church, Richmond, will become the head resident at the Lutheran Deaconess Motherhouse and Training School, Baltimore, Aug. 15. Sister Ruth has been at First English for 42 years.

A $25,000 EDUCATIONAL building with 10 classrooms and other facilities was dedicated at Gladesboro Church, Carroll County, May 28.

WASHINGTON, D. C.

3 More Honorary Degrees For Dr. Hazel Stiebeling

WASHINGTON — Dr. Hazel K. Stiebeling, director of the Institute of Home Economics in the U.S. Department of Agriculture's research service, added three new honorary doctorates to her list of degrees within 13 days this spring.

First she received the Doctor of Humane Letters degree from Bowling Green State University, Ohio. Carnegie Institute of Technology, Pittsburgh, and Drexel Institute, Philadelphia, followed with Doctor of Science degrees.

An active member of Luther Place Memorial Church in Washington, Miss Stiebeling now claims an even half-dozen honorary degrees, besides the Ph.D. she earned in 1928 from Columbia University. In 1959 she became the first woman to receive the nation's highest government employee honor, the President's Award for Distinguished Federal Civilian Service.

City Spreads Red Carpet For Snubbed African Envoy

HAGERSTOWN, MD.—Three months after he was refused service at a restaurant here, Dr. William Fitzjohn, minister to the United States from the new African republic of Sierra Leone, returned to Hagerstown and received a red-carpet welcome.

Mayor Burhans met the diplomat and his wife at the city line, and escorted them to a downtown hotel where they were later guests at a dinner attended by 200 community leaders.

The mayor had sent an apology to Dr. Fitzjohn after the incident in March, which had reverberations in the White House, the State Department and around the world. Sierra Leone was at that time a British colony, and became independent in April.

The problem of how men of all races and nationalities can learn to live together "is a far stronger problem than the atom or hydrogen bombs," Dr. Fitzjohn said at the dinner.

"We must recognize people as people, on an individual basis, regardless of creed or race," Mayor Burhans declared. He said the people of Hagerstown have demonstrated their belief in world brotherhood by opening their homes to visitors of all races and creeds.

—WILSON P. ARD

Quits $3 Million-a-Year Business to Serve Church

CHARLOTTE, N. C.—James Saxon, head of a $3-million a year vending machine firm here, is giving up his business to enter the ministry. He will take a three-year course at Union Theological Seminary, Richmond, Va., to qualify as a Presbyterian minister.

"I guess I've thought about it always," Mr. Saxon said. "I dismissed the thought every time I'd get it for the last two or three years. But it got so I couldn't dismiss it any more."

Science Teacher Called To Liberian Assignment

By LUTHER E. FACKLER

PITTSBURGH, PA.—Richard N. Nilson was commissioned as a lay mission worker in Liberia at a service June 11 in Grace Church, Franklin, Pa. He will teach science for a year in the Lutheran Training Institute at Salayea, Liberia.

Taking part in the commissioning were Dr. William C. Hankey, president of the Pittsburgh Synod; the Rev. Paul E. Fauth, pastor of Grace Church, and Dr. Herman L. Gilbert, secretary of the Board of Foreign Missions, who conducted the service.

Pictured after commissioning: Dr. Hankey, Dr. Gilbert, Mr. Nilson and Pastor Fauth

Luther League to Meet at Thiel

LUTHER LEAGUE of the Pittsburgh Synod will hold its convention Aug. 6-11 at Thiel College, with emphasis on missions. The Rev. Rodger Singer, missionary in Hong Kong, will be the chaplain.

Workshops will be conducted by Sister Marian Maurer, of the Board of Deaconess Work; Dr. Vernon Strempke, Board of Higher Education, and Dr. Paul Daugherty, synod superintendent of home missions.

UNITED LUTHERAN CHURCH WOMEN of the synod will hold their convention at Thiel Aug. 23-24. Speakers will include Dr. Ralph W. Loew, of Buffalo, N. Y.; Mrs. Roy L. Winters, ULCW president; Miss Susan Glatz, missionary to India; and Mrs. Kermit Glotfelty, president of the West Virginia Synod ULCW.

MISS RUTH E. RENAUD will become dean of women at Thiel College in September, succeeding Miss Dorothy Marple. A graduate of Iowa State College, she received her master's degree at Syracuse University.

NEARING COMPLETION at Passavant Homes is a new superintendent's home. The kitchen and dining room have been remodeled and equipped with new fixtures and appliances.

Messiah Church, Homestead, plans educational annex shown (right) in sketch

Sister Marie Goos with a patient

Deaconess Joins Staff

ALLENTOWN, PA.—A third Lutheran deaconess has joined the staff of Muhlenberg Medical Center. She is Sister Marie Goos, who was graduated last month from the Philadelphia Lutheran Deaconess School.

Sister Marie graduated in 1958 with a nursing degree from the University of Saskatchewan. She was born near Regina, Sask., and attended schools in Saskatoon and Prince Albert. She was active in church as a Sunday school teacher, Luther League officer and choir member.

Esser Gift for Muhlenberg

NEW YORK—The United Lutheran Church Foundation has received a memorial gift of $10,000 in honor of the late Charles H. Esser, widely known Kutztown, Pa., layman.

Chester A. Myrom, executive director of ULCF, said the income will be applied to the Charles H. Esser Memorial Scholarship Fund at Muhlenberg College.

Fisher Elected President Of Home Missions Board

PHILADELPHIA, PA.—The Rev. Robert F. Fisher, of Temple Church, Brookline, was elected president of the Board of Home Missions of the Pennsylvania Ministerium. The Rev. Daniel F. Newhart, of Bethany Church, West Reading, was elected secretary.

Dr. Charles F. Brobst, of Little Zion Church, Indianfield, and Mrs. F. LeRoy Taney, of Birdsboro, were re-elected president and secretary of the synod's Board of Inner Missions.

Renovated Church Rededicated

WILKES-BARRE, PA. — Rededication of St. John's Church, Jim Thorpe Heights, was held June 25 following renovation of the nave and the Kimball pipe organ. Dr. Claude E. Schick, secretary of the Pennsylvania Ministerium, preached. The pastor is the Rev. H. Oscar Schlessman, Jr.

THE REV. CHARLES R. STEINHAUER was installed on June 18 as pastor of the Hobbie Parish, at a service in St. James' Church, Hobbie. Dean George W. Fritch, Jr., of the Scranton-Wilkes-Barre District, conducted the installation. Others taking part were Dr. P. N. Wohlsen, of Stroudsburg, and the Rev. Raymond A. Reed, Jr., of Wilkes-Barre.

—CALVIN E. HUMBERT

OFFICIAL NOTICE

The biennial convention of the Luther League of America will be held August 14-19, 1961, on the campus of the University of Illinois, Urbana-Champaign, Ill.

Registration will begin at 2 P.M., Aug. 13. The convention theme will be "Lord, I Believe." Speakers include Bishop Hanns Lilje, Pastor William B. Downey, U Kyaw Than, and Dr. Malvin H. Lundeen.

Every congregational Luther League is entitled to a delegate.

DOROTHY D. BUERK, Secretary
Luther League of America

NEW YORK

Hartwick Gets U.S. Loan For New Men's Residence

ONEONTA, N. Y.—Approval of a $450,000 college housing loan to Hartwick College by the Community Facilities Administration of the Federal Government was announced July 3.

"The new dormitory will house 143 men and will be a three-story building," said Dr. Frederick M. Binder, Hartwick College president. Total cost will not exceed $450,000 according to Ralph Larsen, assistant to the president.

Bids will be sent out as soon as official written notice of the approval has been received at the college. Detailed specifications are being prepared by Bice and Baird Architects, Utica, N. Y.

"We would hope to start work on the site in August," said Dr. Binder.

The only permanent men's dormitory now on campus is Leitzell Hall, which accommodates 110 freshman men.

"The new dormitory will be used for freshmen as soon as it is completed," said Dr. Binder, "and Leitzell Hall be used for upperclassmen.

"This is part of Hartwick's major effort to produce adequate housing for its students," said Dr. Binder. "With more than 400 men anticipated in the coming year in a student body of about 750, we have been hard pressed to find adequate housing."

The college enrolled 396 men in 1960-61, and expects well over that number in September.

The new dormitory will be located at an angle to Leitzell Hall and will face up the hill toward the present Arnold Hall, chapel-library building. It will follow the Georgian architectural theme of the other campus buildings.

The building will include a housemother's apartment, sickness isolation room, and a small reception room. No recreation or dining room is planned for the new building.

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NEW JERSEY

Area Institutes Planned To Tell of Synod Services

By RALPH I. SHOCKEY

TRENTON, N. J. — Sixteen "Know Your Synod Institutes" are scheduled to be held throughout the synod's 153 congregations this fall. The Rev. Howard A. Lenhardt, supervisor of home missions; the Rev. Paul E. Carl, secretary of parish education, and Dr. Edwin H. Knudten, synod president, will meet with church councils and leaders of the organizational structure of the congregation.

The two-hour session in each area is planned to acquaint the congregational leaders with detailed functions of synod officers and departments. About nine congregations will be represented at each session, so ample time can be given for discussion.

The first area meeting is to be held at Good Shepherd Church, Glen Rock, Sept. 19.

VETERAN STATISTICIAN of the synod, Dr. George R. F. Tamke, observed the 40th anniversary of his ordination and the 30th of his pastorate at St. John's Church, Union City, recently.

The 83rd anniversary of the congregation was observed at the same time. An honorary life membership in the ULCM was given to George J. Schultz, 50-year Brotherhood member. A gold cross was presented to Mrs. Evelyn Corneth in honor of her 40th year as a choir member. Mrs. Adelaide Schoppe-Otting, widow of St. John's first pastor, was given a life membership in the ULCW. Dr. Edwin H. Knudten preached, and the Rev. George W. DeLawter was liturgist.

Fire-damaged Church Restored

ST. MARK'S CHURCH, Oaklyn, has been restored after the tragic Christmas Day fire which ruined the interior, and was rededicated June 11. Seven congregations in New Jersey and Pennsylvania gave contributions toward the restoration.

EPIPHANY CHURCH, Pleasantville, dedicated its new building recently. The constant growth of the congregation since 1924 has necessitated several major additions during the past years. The reorganization of the existing facilities and the addition of the new edifice will provide adequate accommodations for the shore church.

Dr. Martin J. Heinecken, Philadelphia Seminary professor, spoke, and the Rev. Carl F. Yeager, associate secretary of the Lutheran Service Commission of the NLC, assisted with the service. The Rev. Richard H. Porritt is pastor.

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Conference Set in August For New England Pastors

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Pastors of the four merging Lutheran churches have been invited to the summer pastoral conference of the Augustana Church's New England Conference, to be held Aug. 27-29 at Camp Calumet, West Ossipee, N. H.

Dr. T. A. Kantonen, of the Hamma Divinity School faculty, will give a series of four lectures on "Life and Death." One session will be devoted to merger details.

REPRESENTATIVES of the merging churches met June 26 in Christ Church (Aug.), Middletown, Conn., to discuss public relations and co-operation in publishing the monthly *New England Lutheran.* Present were Dr. Eskil Englund, president of the Augustana New England Conference, and Pastors Toivo Rosenberg (Suomi), H. O. Nielsen (AELC), Arthur Larson (Aug.), and Herbert D. Hrdlicka (ULCA).

INSTALLATIONS by the Rev. Stanley Knull, New England Conference president: The Rev. Glenn D. Appleby, assistant pastor, Trinity Church, New Haven; the Rev. Edward C. Gibbs, pastor, St. Paul's Church, Terryville; the Rev. Peter Bornemann, assistant pastor, St. John's, New Britain.

THE REV. WILLIAM F. KRENZ, member of St. Paul's Church, Middletown, accepted the call of the Board of American Missions to develop a mission in Beverly, Mass.

ST. PAUL'S CHURCH, Bridgeport, held a confirmation reunion on June 11, with more than 350 persons attending. Dr. Paul C. White, secretary of the New York and New England Synod, preached at the morning service. The Rev. William Heil, vice president of the New England Conference, spoke at the dinner. The pastor is Donald Sukosky.

ST. MARK'S CHURCH, Norwich, dedicated a new parsonage on June 25. The Rev. Frederick Frick is pastor.

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Tel. Fre 0747

Theddingworth (Midlands—near Market Harborough): Holy Trinity, Holthorpe Hall
11 A.M.
Rev. Jerry Moe
Tel. Husbands Bosworth 257

Corby, Northamptonshire (Midlands):
St. Paul's, Stuart Road (Town Center)
6 P.M.
Rev. Wayne C. Stumme
Tel. 3980

Birmingham: Edgbaston Church, Francis Road
3:30 P.M.
Rev. A. Monstovics, 170 Hagley Road
Tel. Edg 3096

N. IRELAND

Belfast: Lutheran Church, 137 University Street
11 A.M.
Rev. David C. Hoecker
Tel. 28320

NORWAY

Oslo: The American Lutheran Church, Ingeniörnes Hus, Rosenkrantzgatan
10 A.M.
Rev. George Aus, Dalsveien 46, Stemdal

GERMANY

Berlin: St. Annen Church, Dahlem Dory
8:30 A.M.
Rev. Frederick Otto, 88 Clayalle, Berlin-Dahlem

Garmisch-Partenkirchen (Bavaria):
Garmisch Lutheran Church
10:45 A.M.
*Dr. Henry W. Opperman

Oberammergau (Bavaria):
Lutheran Church
8:15 A.M.
*Dr. Henry W. Opperman

Ramsau (Bavaria): Lutheran Church
9 A.M.
*Dr. George W. DeLawter

Berchtesgaden: Lutheran Church
2 P.M.
*Dr. George W. DeLawter

SWITZERLAND

Geneva: The Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)
11 A.M.
Rev. Lowell Albee, Jr., 18 Rue Dancet

**American Tourist Pastors*
July 1-August 15

Synod's Education Board Elects Frease President

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—Dr. Joseph W. Frease, executive director of the Springfield Inner Mission Society, was elected president of the Ohio Synod Board of Christian Education at the reorganization meeting on June 6. He was formerly synodical secretary for Christian education, and formerly executive secretary of the Luther League of America.

The Rev. Robert A. Boettger, of First Church, Lorain, was elected vice president, and the Rev. Loyal G. Bishop, of St. Mark's Church, Bowling Green, secretary. Paul A. Behrmann, of Bowling Green, was named treasurer.

The board has a diversified program, including operation of the $400,000 Camp Mowana, now in its 21st season; supervision of synodical youth and children's work, and parish education leadership. Pastor Richard Powell is the synodical director.

BOARD OF HOME MISSIONS re-elected the Rev. Ewald G. Berger of Redeemer Church, Toledo, as president. Secretary is Pastor J. Alfred Updegraf, of Our Savior Church, Dayton, and treasurer is James M. Burtch, of Columbus. Dr. Albert H. Buhl is synod director of missions.

THIRD FUNCTIONING board of the synod, the Board of Stewardship and Congregational Life, re-elected the Rev. C. Myron Danford, of St. Paul's Church, Newark, as president. Dr. William J. Price, of Vandalia, is vice president; Pastor John F. Torrence, of St. Luke's, Marietta, secretary; and Robert H. Huenfield, of Columbus, treasurer.

Leo F. Schwerin is executive director of this board, which is introducing a new stewardship program in the synod.

Brandt Church Marks Centennial

ONE HUNDRED YEARS of service was observed by the Evangelical Lutheran Church of Brandt, on the National Pike just west of Springfield, on June 11. Dr. Herbert W. Veler, synod president, spoke at the service.

ST. MARK'S CHURCH, Mansfield, celebrated Pastor Andrew Rolik's 40th anniversary in

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the ministry. Conference President Robert F. Hall spoke.

ST. PAUL'S CHURCH, Smithville, honored Pastor Julius V. Turcsanyi on the 25th anniversary of his ordination. Pastor Turcsanyi had also been serving East Union Church, Wooster, which called newly ordained Robert Niemiller as pastor this spring. President Veler and Synod Youth Director Richard W. Powell spoke at the dinner for Pastor Turcsanyi.

Wittenberg Gives Degrees At Choir Concert in Berlin

SPRINGFIELD, OHIO—Thousands of miles from its campus, in troubled West Berlin, Wittenberg University is conferring honorary degrees this week upon the Rev. Herbert Reich, stewardship director for Germany's Hannover Lutheran Church, and the Rev. Frederick M. Otto, Berlin representative of the Lutheran World Federation.

Presentation of the degrees was scheduled July 18 following a concert by the 65-voice Wittenberg Choir in Berlin's Huettenwag Chapel of the Army. Dr. L. David Miller, choir conductor, was to confer the degree upon Pastor Otto, and Dr. Ralph M. Krueger, university pastor, was to confer Pastor Reich's degree.

Pastor Reich, an amputee who was wounded on the Russian front in World War II, is receiving an honorary doctor of divinity degree. Pastor Otto is being honored with the doctor of humane letters degree.

Pastor Reich, who is also a member of the Lutheran World Federation Commission on Stewardship, visited this country in 1956, attended the LWF Assembly in Minneapolis in 1957, and spoke at the ULCA convention at Harrisburg, Pa., in 1958.

Pastor Otto, a native of Detroit, was graduated from Wittenberg in 1927 and Hamma Divinity School in 1930. He served Christ Church in Toledo from 1930 to 1936, then was pastor of St. Mark's Church, Fremont, Ohio, until 1956. Before accepting the LWF post, he was active in the work of the Lutheran Resettlement Service.

He is a recognized authority on church music. He was for 16 years chairman of the Ohio Synod's church music committee, and has served as a member of the ULCA committee on church music.

CENTRAL STATES

Midland College Appoints Fredericksen as Chaplain

FREMONT, NEB.—The Rev. Linwood Fredericksen has been appointed chaplain at Midland College. He will also teach in the Christianity department.

Pastor Fredericksen had been campus pastor at Minot State Teachers College, North Dakota, for the National Lutheran Council. Previously he served congregations at Ely and Tipton, Iowa. He is a graduate of Dana College and Chicago Seminary.

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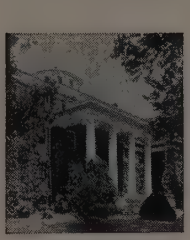

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WISCONSIN

Campaign for Stewardship Is "Giving Grace a Push"

By CHARLES A. PULS

MADISON, WIS.—"Grace is getting a push." That is to say, Northwest Synod's voluntary system of benevolence giving is being bolstered with some expert persuasion from Dr. George Lundquist, synod president, and Stewardship Secretary David Gerberding.

These leaders spoke at fourteen area meetings of pastors and congregational leaders in Wisconsin recently, seeking to impress each congregation with its responsibility as a partner in the synod's benevolence obligations. It was hoped the results would be evident when congregations make pledges for the 1962 budget in the fall.

During the summer, district leaders will discuss stewardship methods with the various church councils.

Contributions for the first five months of 1961 were almost 10 per cent above the same period last year, but the present rate of giving indicates a deficit of at least $200,000. Synod leaders hoped the current stewardship education program would reduce this considerably.

HOLY CROSS CHURCH, Menomonee Falls, dedicated its new building on June 11. Dr. George Lundquist and Dr. Paul W. Roth took part in the service with Pastor Frederick A. Marks. The congregation was organized in 1952.

KING OF GLORY CHURCH, Milwaukee, was notified by the Expressway Commission to vacate its chapel by Aug. 1, when construction of a new road begins. A new place of worship is being sought.

HOLY TRINITY CHURCH, West Allis, occupied its unfinished first unit building on June 4.

BIENNIAL CAMP on Christian vocations for women drew 166 registrants with 26 staff members. Mrs. Marjorie Conterie was the dean. Dr. C. B. Lund, synod director of religious education, set up the program.

Pastor receives communion from layman

Layman Called by Church To Assist at Communion

By LOUIS F. MERTZ

LOS ANGELES — Bethany Church, Santa Clara, has called a lay assistant, Mr. Clarence C. Johnson, to aid the pastor in administration of Holy Communion.

He also administers the sacrament to the pastor, the Rev. John C. Vaught.

Use of a lay assistant in the communion service is recommended in the statement on "The Sacrament of the Altar and Its Implications" adopted by the United Lutheran Church as a guide to congregations at the 1960 convention.

FIRST SERVICE was held June 18 at Lompoc, Calif., under direction of the Rev. Irl Schahrer. Lompoc, one of the faster-growing communities in California, is known as the "Cape Canaveral" of the West Coast.

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LLM Gifts for Stewardship Reach $100,000 at Mid-year

MEMBERS of the Lutheran Laymen's Movement for Stewardship have contributed $100,000 to date this year to finance the ULCA stewardship program.

Dr. Henry Endress, executive director, told the LLM executive committee at a meeting in Philadelphia that because of an increase in membership a total of $225,000 in member contributions is expected in 1961.

LLM's 16-man fund-raising staff has helped 76 congregations to raise $2,700,000 in the first half of this year for their building programs, it was reported by Jack I. Van Iderstine, director of this service.

FLORIDA

Congregation Organized By Cape Coral Mission

By CARL A. DRISCOLL

CAPE CORAL, FLA.—Organization of Christ Lutheran Church was held Sunday, June 4, at this new waterfront community 12 miles southwest of Ft. Myers.

The Rev. Everett P. Bunck, mission developer, received 52 charter members during the organization ceremonies. Sermon was preached by the Rev. Baxter W. Weant, home missions director of the Florida Synod.

Dr. Richard Dugan of Clearwater, Fla., a lay member of the Florida Synod executive committee, was principal speaker at a dinner that followed the organization service.

The new Cape Coral congregation is sponsored by the ULCA Board of American Missions and is one of 70 new missions being established this year.

Property has been secured for construction of a permanent church building on Del Prado Boulevard in Cape Coral. Services are being held temporarily at the community's shopping plaza.

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New Film to Recruit Men For Ministry Soon Ready

A NEW FILM designed to "stimulate young men of the church to think seriously about devoting their lives to pastoral service" will be released by the Board of Higher Education in September.

The motion picture is being produced at a cost of about $60,000 in Hollywood's Republic Studios. One hundred prints will be made available for showing by congregations and organizations.

It is hoped that the film will attract more young men to study for the ULCA ministry, a board spokesman said. A recent survey showed a "manpower deficit" of 444 pastors in the church. The men are needed this year for service in established congregations, home missions, overseas missions, chaplaincies and other ministries, according to the survey.

Only 212 men were graduated from the ten ULCA theological seminaries this spring.

—CHANGES OF PASTORATE—

NORTH CAROLINA

BOLLINGER, JOHN H. From Gladesboro Church, Hillsville, Va. To Prince of Peace Church, Salisbury.

DORTON, L. FRANKLIN. From St. Luke's Church, Conover. To Christiana Church, Granite Quarry.

TRULL, BILLY G. From St. John's Church, Lenoir, and St. Mark's Church, Blowing Rock. To St. Mark's Church, Crouse.

OHIO

NIEMILLER, ROBERT. To East Union Church, Wooster.

DECEASED

THE REV. HOMER H. CREAGER, 70, pastor of Emmanuel Church, North Georgetown, Ohio, died May 22 in a Barberton, Ohio, hospital. He was stricken ill after a service on April 30.

He was a graduate of Wittenberg College and Chicago Seminary. Ordained in 1917, he served parishes at Toledo, Millersburg and Barberton before going to North Georgetown in 1959. He was former president of the Ohio Natural Resources Council, and served terms on the Ohio Synod's executive board and the board of stewardship and congregational life.

Surviving are his wife, Edna; a son, Paul, and one grandchild. Funeral service was conducted May 25 at Emmanuel Church by the Rev. Michael A. Goldner. Burial was in the North Georgetown Cemetery.

MRS. CORA WIBLE ETTER, 89, of Wadsworth, Ohio, died July 1. She was the widow of Dr. Charles B. Etter, pastor of Grace Church in Wadsworth from 1895 until his death in 1935. She had made her home since 1935 with a daughter, Mrs. Claude Rohrer.

Funeral service was conducted July 5 in Grace Church by the Rev. J. Louis Wolf. Burial was in Woodlawn Cemetery, Wadsworth.

MRS. DOROTHEA A. SALEM, 87, widow of the Rev. Harry C. Salem, died May 3 in Selinsgrove, Pa. Her husband served parishes in Pennsylvania and Maryland until his death in 1912.

Surviving are two sons, Luther C., of Selinsgrove, and John A., of Annville, Pa.; three daughters, Mrs. Helen Wescoat, Atlantic City, N. J.; Mrs. Olive Walborn, Dyer, Ind., and Mrs. Mary Koons, Hummelstown, Pa.; three grandchildren and three sisters.

Funeral service was conducted in Trinity Church, Selinsgrove, by the Rev. J. Allen Snyder and the Rev. Franz Lundahl. Interment was in Union Cemetery, Selinsgrove.

MRS. EDITH MAY SMITH, 55, wife of the Rev. Atwood T. Smith, pastor of Holy Trinity Church, Wildwood, N. J., died May 7. She was a native of Allentown, Pa., and attended Muhlenberg College. A member of Grace Church in Allentown, she was a graduate of Grace Training School for Christian Workers.

Surviving are her husband, two children, Mrs. Ruth N. Grottola of Wildwood Crest, and Mrs. Martha R. Smith of Corning, N. Y.; three grandchildren; her father, Alvin M. Ohl, of Ambler, Pa.; a brother, Warren G. Ohl, and a sister, Esther A. Ohl, both of Allentown.

Funeral service was conducted at Holy Trinity Church by Dr. C. Donald Heft and the Rev. Morris C. Walker. Interment was in St. Paul's Cemetery, Red Hill, Pa.

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IN CONCLUSION . . . . . .

THE BIG NEWS this week is that Dr. Fry was barred from entering East Germany to preach a sermon. It would have been bigger news if he had been permitted to go in. For quite a while no prominent western church leader has been allowed in East Germany.

I remember the night when Dr. Fry preached in two churches in the Russian sector of Berlin. I heard both sermons (same one repeated, and well worth hearing twice). The churches were so crowded with listeners that some of us were packed against the wall so tight we just managed to breathe.

THAT WAS nine years ago, and times have changed. Khrushchev is planning to plug up Berlin as the gateway to the west. This week the all-German church rally (the *Kirchentag*) is scheduled there. The Reds were asked to let 11 special trains run to Berlin on July 19, bringing a multitude of West Germans to the rally, and of course this permission was refused.

The church is the only powerful bond which holds the divided parts of Germany together. It is because East German churchmen have felt so closely related to their brothers in the west that they have had the courage to maintain a strong stand against submission to the Red government.

Gradually this stand is being eroded. If hope for the reunion of Germany is extinguished, the churches must eventually accept whatever terms the East German government offers them. Rigid control by the government will come into effect.

There is still the escape route for East Germans through Berlin. How much longer? We read about this in the newspapers every day. Will the western nations defend West Berlin against the Reds? This is the point at which the basic decision must be made.

The Russians have sufficient military force to sweep through western Europe in a few days. We must not day-dream about the cost of keeping them out of West Berlin. It can't be done by a few tank divisions. To say "no" to the Russians at this place most probably means atomic war, with dozens of American cities shattered and millions of us dead.

THIS IS no mere American political squabble as to whether Kennedy or Nixon can talk tough to the Russians. There is no value in tough talk unless we have resolved to stake our lives on what we say.

Berlin may not be important. The two million West Berliners could be airlifted out in a few weeks. We could tidy up our borders with the Red world, and have a merry Christmas and a happy New Year.

But not many happy new years. Surrendering West Berlin has become the key to the world situation. Perhaps there will be some way of avoiding the head-on decision. History produces queer twists. Remember, only 16 years ago the Russians were our allies and the Germans our fiercely hated foes. World War III may actually be fought by an American-Russian alliance against the Chinese.

But don't count on the oddities of history. We'd better decide how much it's worth to us to defend West Berlin. This may be quite literally a question of our own life or death. My opinion is that West Berlin must be free at any cost.

—ELSON RUFF

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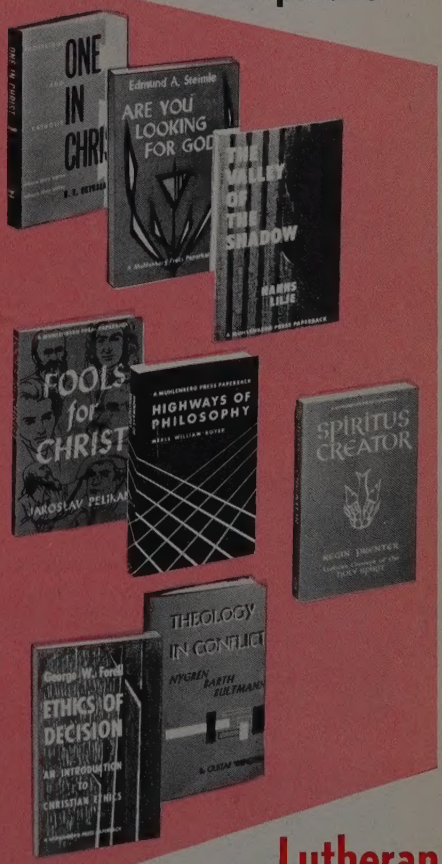

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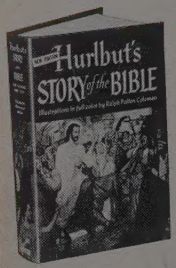

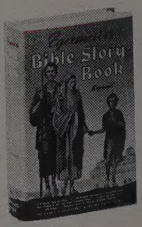

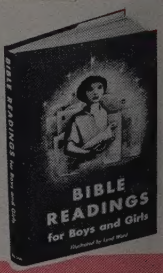

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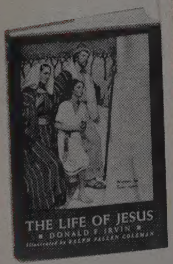

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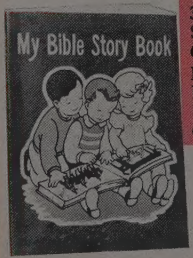

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